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ANNUAL REPORT

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OF THE

TRACT SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

FOR 1896

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FORTY-FOURTH

ANNUAL REPORT

OF THE

TRACT SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

1896

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# ANNUAL REPORT.

## ANNIVERSARY.

THE anniversary of the Tract Society was held in Wilmington, Del., Sunday and Monday, November 15 and 16.

On Sunday morning a number of pulpits were supplied by the visiting brethren. Dr. Hurlbut, Corresponding Secretary, preached at Brandywine; Dr. J. M. Freeman, Assistant Corresponding Secretary, at Scott; Dr. J. W. Campbell, Pastor of Eighteenth Street Church, New York city, at St. Paul's; Dr. G. C. Wilding, Pastor of Hedding Church, Jersey City, at Union; Dr. R. R. Doherty, Recording Secretary of the Sunday School Union, spoke at Asbury.

In the evening there were several platform meetings. In St. Paul's Church addresses were delivered by Dr. Wilding and Dr. Hurlbut; in Epworth Church, Dr. J. M. Freeman and Dr. Campbell spoke; and in Ezion, Dr. Doherty. In Grace Church, which had lately been bereft of its pastor, Dr. Merritt Hulburd, Dr. William H. Milburn, Chaplain to the United States Senate, who was supplying the pulpit of that church, preached in the evening a sermon suitable to the occasion.

We give a brief report of the addresses of Dr. Wilding and Dr. Campbell. Dr. Wilding spoke in St. Paul's as follows:

There are elements of strength and of weakness in this age of ours. We can afford to look at the hopeful side of things to-night. More people read than ever before. Ability to read used to be a rare accomplishment; now it is the possession of the multitude. Reading has become so easy and simple that it is to many a sort of second nature, and people read by the acre. The range is broader than ever before; nobody seems afraid to roam over every open field. It is certainly wider, if not wiser. Literature is, in the main, cleaner, purer, than ever before. Refinement has entered, and the rude, coarse taste of the last century is dead.

Why this growing taste for reading? Reasons are thick as blackberries. Put these in a row, and many more could be stacked on top of them. Trained minds, like trained bodies, must have exercise. Information is

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wanted ; people are hungry for it. Scores are prodded to read by an itching curiosity. Doubtless many read largely to furnish food for a hungry imagination. Possibly some read to fit themselves for conversation in the social circle. During the late political campaign the printing press swung to the front as never before. Even the magnetism of the living orator was eclipsed by the cold arguments of the printed page, if anything can be called cold during the dog days of a sultry political canvass.

The enterprise of the printing press is simply amazing. Look up at those tall buildings as they peer down upon us from among the clouds. Hear the steady roar of those superb steam presses. How powerful are the great publishing houses of Christendom becoming ! What an avalanche of literature—of all sorts—is sliding down on the unsuspecting world ! The combined circulation of these Morning Horribles and Evening Scavengers is alarming to contemplate. Think of the literary filth that people are daily wading through ! Everything that ingenuity can devise is pushed to make them taking and catching, and to rush them through the market. Would that the agents of the better day were fully as enterprising and alert.

The trammels of the printing press are strong enough to demand our attention. Everything in this world, save sin, collides with its law of friction. The press is no exception to this rule. It is not absolutely independent ; it must breast a current. Great corporations often paralyze the moral purpose of the press by their purchasing power. The craving for money often sells the press to the highest bidder ; and Satan always has money for such a market and such a bargain. The narrow, partisan spirit sometimes strangles what is pure and fair and kind in the press. This is true in all fields of literature. No greater foe of a large and noble press can be found than the omnivorous, blood-sucking drink traffic. It squeezes the very soul out of the press in lowering it to its vile and vicious uses. And the beastly in man has for centuries been dragging the press down into the mire.

The needs of the printing press are great enough to appall us if we were easily frightened. But Americans like to stand in front of great problems, walk about them, and eye them. In order to make it the power for good the press ought to be it must be free and unfettered. And by all means it should be unbriable. Because of its vast influence it should be honest and truthful, fearless and reliant, the known enemy of all unrighteousness. It should be well supported, strongly backed, should never lack for the sinews of war ; and above all, and by all means, it should be soundly converted and fully dedicated to the service of God and the elevation of man.

The influence of the printing press is simply immeasurable. The current of an immortal life is often changed by a single page. I could cite many instances. The physical features of a book count for much. A dirty, blurred page, poorly printed, with wretched grammar and limping rhetoric, tends to taint moral character. And the reverse is growingly true. A book may do more good or harm than a man. It is impersonal, is unsuspected, is taken close to our hearts as an innocent, harmless thing,



and the evil is wrought ere we are aware of it. Indeed, books are the essence of souls; so we may think of them as human, without injury to ourselves.

The mission of the Church in this wondrous and enchanting field is apparent to us all. We must enter every open and inviting door. If people will read let them have the best—the very best—pure, interesting, attractive, cheap. We must compete with the world, the flesh, and the devil for the people. Luther threw his inkstand at Satan. Let us imitate him by slinging ink—printer's ink—in the devil's eyes. Let us capture the printing press from Satan, and unlimber its guns upon the citadel of his kingdom. To do this requires our unstinted offerings for this blessed and beneficent work, and our unhesitating following of these trained and sagacious leaders whom the Church has placed at the head of this wise and great movement.

At the Epworth Church Dr. Campbell delivered the following address:

The Church has many instrumentalities for the formation of character, and she has fortunately made use of the great Tract Society as one of her modes of addressing herself to the human mind. There is, perhaps, no surer way of holding the youth and young manhood and young womanhood to the Church and to the kingdom of Christ than through her literature. It is a problem also with parents how to hold that active boy to the home, to say nothing of the Church and Sunday school. And they themselves have not yet learned that the secret lies in attracting and satisfying the attention of the mind. Possibly your boys or girls do not love home more because you have not fed their intellects and their moral and spiritual natures as you should. You wonder why the lad quietly slips away on the Sabbath afternoon. This is the secret: He has an inquisitive mind, and he will have it satisfied some way and somewhere, and all the thunderings of the Decalogue cannot stop him. He will find his way to the river and study its chemistry or its finny tribes; he will visit the mountain and listen to the song of the brook as it goes laughing to the sea; he will find his way to the homes of the birds, and hear them cooing to their mates, or he will gather his playmates and organize a band of young desperadoes. They will connive and plot, all in a sportive way, it may be, but in it all there is an education that sticks. Do you not think it would be money well invested to put into the hand of the son or daughter some inspiring literature that would take their attention and arrest them during the hours that hang heavily upon their hands without anything to satisfy the demands of the young mind?

Inquisitiveness is a God-given essential in human character. This fact gives to the Christian Church the largest vantage ground possible, for without the desire to investigate no mental progress can be made. So we can be assured that so long as humanity is given to asking questions we are in the most opportune and hopeful field for our work. Education begins earlier than most of us imagine, and is conducted during all of our

useful life. Some people in this age are making much out of the idea of feeding the hungry and clothing the naked, but never for an instant imagine that the body, which they would feed and clothe, possesses a mind which is in a far greater starving condition for mental food. The cure-all to three fourths of the distress of the world lies in the banishment of ignorance, and who can tell to what extent a tract or a good book may go for the accomplishment of this end? The great conflict which awaits the hosts of light and the Church is with the superstition and darkness which have settled upon the human family like the blight of mildew. The prayer meeting alone cannot remove it; preaching cannot do away with it; ordinances cannot overthrow it; Christian education, coupled with faith and personal contact, can accomplish the desired end. There is no measuring of the results of a good tract or good book in the hands of even the thoughtless and dissolute, and our Society possesses in a varied form these little engines of power, which so often turn the whole trend of the soul's career, and the earlier there is an application of the literature of Christianity the greater and grander will be the results.

In excavating the ruins of Rome, or Pompeii, or Jerusalem many pieces of statuary, many carved columns and ornaments, have been discovered. Every object, so far, has been marred. What a type of the human family, taken as a study; what traces of violence, of suffering, of ill usage! Could some spirit from some other planet visit our earth and move among its peoples, he would be amazed at the marred visages that would rise before him! Here a home, with the father gone into inebriety, his children and trembling wife escaping into the cold and storm to some other shelter because the husband and father is transformed into a beast. This perfect being sees a man once in honor now degraded; men and women wrecking themselves in sin; children beaten by their parents. And it is left to the Christian Church to bear upon all such conditions her noblest gifts, and with her highest ingenuity rescue, rejuvenate, and regenerate those who have been marred by sin. How shall this be accomplished? I answer, through the instrumentality of bright, consecrated Christian workers, with the word of God, illustrated, written in attractive form, scattered like snowflakes, in the form of tracts, in the homes, in the alleys, and in the garrets of these smitten ones. There are tracts prepared which are a complete description of nearly every sin that has come upon the human character. We need bright, sunshiny people, and with them good books, pure literature, in whatever form the Church may be able to prepare it, for the salvation of the masses.

Out West they have a way of catching prairie chickens by strewing corn for a long distance in converging lines toward a trap. The trap has doors that swing inward, where there is an abundance of food, which is often the means of capturing many birds. When the Church shall make use of her instrumentalities with good books, good tracts, and pure literature, and scatter them, too, in converging lines toward the Church, she may be able to fill her pews and bring the multitudes into the kingdom of God. I think that a great deal of our work is cramped and stilted, even



in the pulpit. Latitude and atmosphere should have much to do with our Christian education. While there should be no compromise of the truth in our relations with the world and the unsaved, yet there must be adaptability and a practical application of the truth in such a manner as to attract, enlighten, and save those for whom the truth was created. I fear we often lose our hearers by so-called definite teaching and preaching. And I affirm that we are never so uncertain and indefinite as when we fail to hold the individual when once we have him within our reach.

A president of a Western university told me of a very unfortunate remark of a clergyman to a student who was seeking from his pastor the truth upon a given point in science, which he thought to be in conflict with Revelation. He received this answer: "You need to have a piece of tanbark broken over your head." This was a very sure way of defeating all future efforts of the clergyman to instruct an inquisitive mind. What was the result upon this student? After graduating from the university, he settled down in the same city and town where he was a member of the Church at the time the unfortunate remark was made. He turned away from church attendance, and used his influence against the Church, and as far as possible held up Christian ministers to derision. He has devoted years to leading young men into infidelity in that same town where he received the insulting blow. Our teachings, both from the pulpit and through the press, should be of the wisest and best methods.

I notice that our splendid railroad systems have a policy in laying their lines out of the perfect air-line route, and accommodating themselves to the conditions that surround them. How many beautiful villages and towns and cities would be left in the interior if the railroads did not adopt the policy to go to them. So, if the many will not come to the Church, we must go to them with the Bible, with a good book, or the Christian tract, and so cast into the moral miasma of the human conditions the leavening forces of the Gospel, which shall heal and save. It is not sacrifice of the truth or principle to bring it within the range of your hearer. Simplify and so suit it to the mental and moral conditions of the hearer and reader that they must admit that it is the voice of God speaking to them.

On Monday morning a Tract Conference was held in the lecture room of St. Paul's Church. The conference was held in connection with the Wilmington Preachers' Meeting. After some routine business had been transacted the meeting adjourned, and Dr. Freeman conducted the Tract Conference. He exhibited a large number of specimens issued by the Methodist Book Concern and distributed by the Tract Society. He showed improvements which had been made lately in the style of the tracts and their illustration, and called special attention to a number of the most useful and popular of these publications. After this questions were

asked and answers given in reference to modes of distribution and the kind of tracts which best fulfill the design of this work. Criticisms were freely made. A large representative audience was present, and the debate was not confined to the preachers. All others were invited, and some of the ladies present showed practical acquaintance with tract work, which added greatly to the interest of the meeting.

At the opening of the meeting Dr. Freeman said :

A "tract conference" is a meeting for the purpose of conferring on tracts. The term "conference" goes back to primitive Methodist times, and really means "a conversation." Some of the earliest conferences of Methodism were called by the unpretentious title, "some conversations."

We frequently receive communications asking for cheap, or shelf-worn, tracts. Let me say, once for all, the "Tract Society" does not publish a single tract, nor does it own a shelf upon which to place them. Our Methodist Book Concern undertakes the entire publishing department of the work, and relieves the Society from all that burden and expense. Let me show you somewhat in detail some of the many important tracts we are now having published. [Specimens of the tracts published by the Methodist Book Concern and distributed by the Society were here exhibited.]

Tracts have their lifetime. Just as a sermon, that to-day may be especially helpful because the theme is one of present thought on a present issue, and ten years hence may be dead and useless, so with tracts. We are trying to keep abreast of the times. We want our tracts to be clean, pure, and bright, and to furnish in condensed form the very best thought upon the most important questions now before the people, in the Church and out of the Church. We therefore have tracts to edify believers, tracts to awaken sinners and bring them to conviction, tracts to arouse and inspire people of every class and grade to seek the highest and best our Father has in store for us.

Such is our aim. But we realize we do not measure up to our own ideals. Perhaps we are even farther from the ideal than we ourselves imagine. We therefore want you, brethren, to show us this morning how we may better serve you and the Church by suggesting to us our lack in any respect, as you may see it. Let every brother feel perfectly free to say whatever is in his heart. Let us talk plainly and freely together; and I assure you the Tract Society will be only too glad to adopt any measure you may suggest that is practicable, that may help us to render more efficient service.

The conference is now open to any who may desire to speak.

DR. HURLBUT: We have, as you know, held quite a number of these "tract conferences," and there is one question that always seems sure to awaken discussion, and discussion is what we want. It seems so much easier for human nature to pick out flaws and grumble than it is to dis-



cover excellencies and offer congratulations that I propose we organize a "Grumblers' Convention," and let anybody who will find fault with our work as a society; tell us in what respect we fall short of duty or pass beyond it. Has any brother felt in his work a need for tracts on a subject that we could not supply? Or does he find a tract on some subject in our catalogue, yet treated in a way he could not approve? Or, has anyone fault to find with our method of making grants? Or has any brother any complaint to make against the present methods and management of our Society? Surely this subject will awaken discussion, for we do not claim we are yet perfect.

DR. WILDING: I would respectfully suggest that in my judgment we do not have enough story tracts. We have enough anecdotes and incidents, many of them of comparatively trivial character, and yet good enough in their way. But when one begins to look over the catalogue for real good story tracts he will find them exceedingly scarce. Why is this? Can it be possible that good story tracts are no longer written? Or is it that our Book Concern will not publish them?

DR. HURLBUT: In reply let me say that the Book Concern does not deem it wise to publish mere stories, unless they are exceptionally well written and upon a subject that will most assuredly be helpful. In this day when the newspapers and magazines are crowded with stories of all kinds there is no need that we should enter into competition with them in the story publishing business. In order to obtain approval a story must be far above the average.

DR. CAMPBELL: I must take issue with Dr. Hurlbut on this point. We need more stories, not fewer. The Gospel is in story. What are the parables but stories? When the Master himself would teach us the loving-kindness and forgiving tenderness of the Father he gave the marvelous story of the prodigal son. And what is the Good Samaritan but a story? And so all through the Scriptures. If our Book Concern will emulate the Master in this respect and publish more stories, and lay aside those dry-as-dust leaflets that crack like dry bushes in autumn, as Dr. Freeman said, it would be better for all concerned.

DR. WILDING: Perhaps I did not make myself perfectly clear as to what I meant by a story tract. I mean to have a great big idea, and so wrap it up in story form that while one cannot but read the story for the story's sake he cannot but see the idea everywhere all through the story. Let the whole story just be saturated full of the idea. I would have the idea in the story as the sermon was to the Irish servant girl. When asked by the dominie about the sermon she was extravagant in her praise; yet, when questioned, she had forgotten text, theme, outline, and all. When asked how, then, the sermon could have done her so much good when she could not remember any of it, she replied: "It is like the soap I use on wash day. I rubs it in the clothes, and then washes and rinses it all out again, so there's no soap left; but the clothes are clean. So the sermon seems to have all left me, but it makes me feel clean and good all over."

Now, I know our early prejudice against novels and novel reading. But often when I have not the money to go on an excursion I go to the study in the rear of the church, and there in some good story take an excursion of two or three hours that is perfectly delightful.

DR. HURLBUT : Will Dr. Wilding tell us what novels he has found so wonderfully helpful and entertaining ?

DR. WILDING : I do not care to enumerate too many names. But I mean that we ought to have tracts upon great themes like temperance, like *Uncle Tom's Cabin* upon slavery. [A voice : Do you call that a tract? If so, it is a pretty large one.] Then how could humanity to animals be better told than in a story like *Black Beauty* ? Or who can read *Beside the Bonnie Brier Bush* without closing the book feeling closer to the Christ than ever before ? I believe in stories, and wish we could have more of them published.

DR. TINKER : Dr. Wilding evidently likes soup, and likes thin soup at that. I never was fond of soup. I like beefsteak—good, solid, juicy beefsteak. I like jokes and fun. I can read wit by the hour, or humor by the day. Let our Book Concern continue to publish tracts that are good solid food for mind and soul, and do not let them undertake to publish this thin, soupy stuff called “stories.”

DR. FREEMAN : We have narrative tracts now in abundance. Here are one hundred and twenty-five I have selected from these on the table while you have been discussing the question, and I have not yet exhausted the list.

DR. HURLBUT : I suggest that we now change the subject of discussion, and instead of finding flaws any longer let us seek to find out what good we are doing or have done. How many present have received help from tracts, or have known of good being done by the tracts distributed by them ?

DR. CAMPBELL : For twenty years I have used tracts in my work, not so much by personal distribution as by having some one in my church suited to that work attending to it for me. I now recall a woman, a member of my church, who for thirty years has done this kind of work with marvelous success. We shall never know in this world the amount of good that woman has done. She has gone into flats and tenements, among sailors and soldiers, among the poor and friendless of all classes, and with a prayer and a kind word has sought to win them to the Christ, and on leaving has left with them a tract to continue the good work she commenced. Many are they whom she has won to a higher and holier life by her quiet ministrations of love in this simple, Christlike way.

DR. MURRAY : I have found very little that I could do with tracts personally. When I have found it necessary to communicate with one upon spiritual things in any way other than personal visitation I have found a letter, written directly to the person I desire to reach, the more efficacious plan. But, like Dr. Campbell, I have employed others to advantage in tract distribution. I generally select two women, whose piety and intelligence fit them for the work, and give the matter fully into their hands. I



always get the allowance of tracts due me for the church collection, and use them in this way. Just now I am favored with the services of Mrs. Irwin, a Bible reader and tract distributor, and Miss Watkins, our deaconess. Both of these elect ladies are present, and I hope they will be heard.

MRS. IRWIN: For fourteen years I have been a Bible reader for the Wilmington Female Bible Society, and have used tracts quite a good deal to aid me in my work. Some years ago, one hot summer day, I had been canvassing over on the east side of the city, and, as I live on the west side, had started homeward for lunch. The bells all over the city were just ringing the hour of twelve. On a doorstep, evidently waiting for his dinner, I noticed a young workingman, and I stopped and spoke to him. He returned my salutation respectfully. I asked him if he was a Christian. He replied that he was not. Hastily selecting a tract that I thought would suit his case I handed it to him and asked him if he would read it. He said he would. So I gave it to him with a whispered prayer that God might bless it to his good, and passed on. Some years afterward I was present at one of our large Sunday morning camp meeting experience meetings. A number were testifying to the saving power of the truth, when away back in the audience a young man arose and proceeded to tell the story of his conversion. He said he lived on the east side of Wilmington. One hot summer day he was sitting on the doorsteps waiting for dinner, when a strange lady dressed in black came along and asked if he was a Christian, and gave him a tract to read. He said that tract was what led him to Christ. And I can say from that day I have felt that there is no discount on tracts. They can be used for good, and I use them in every way I can.

MISS WATKINS: Perhaps I cannot do better than to tell one forenoon's work with tracts. Over a year ago, while visiting the almshouse, an old lady asked me if I could secure her a Bible with large print, as her eyes had grown too dim to read the small print one she had. I reported the case to the matron at the Deaconess Home, and secured the Bible for her. When, about a week afterward, I was about to start out for the almshouse again, the matron asked if I would not better take some tracts along. We had a whole basket of Italian tracts which good Bishop Mallalieu had given us for our work. So a boy was sent along with me to carry this basket of tracts. I shall never forget the glad cordiality with which those tracts were received. These Italians could not speak much English; but they exhausted their limited vocabulary trying to tell me how glad they were to have something to read—something in their own language. Some of them had had nothing to read since their arrival in America. And they crowded around me, saying, "O, good!" "O, thanks!" "O, good!" And when I returned down the ward there they were sitting around in groups reading and spelling out their tracts in a way that touched my very heart, and they looked a gratitude they knew not words to express.

Such tracts as *He Did His Best*, and *How I Came to be a Missionary*, by Bishop Thoburn, will always do good.

One thing I have noticed, there are few good tracts for small children.

I wish we had more of them, where the Gospel was put in such simple form that even the children could understand. The tracts we now have, however, do good. Not long since a boy said to me, "Miss Watkins, I have saved all the tracts you have ever given me, and sometimes I get them out and read them all over again."

REV. J. R. AKERS: In a former charge of mine, in the Central Pennsylvania Conference, there was a woman, a member of my church, who had a drunken husband. She asked me to visit her and pray with her husband. I did so, and on leaving I handed him the tract *Buy Your Own Cherries*, asking him if he would promise me to read it. He gave a kind of sullen, reluctant promise, as though he promised in order to get rid of me as much as anything. About a week afterward I saw him, and with a brightened face he said, "I have determined to buy my own cherries." His wife and I prayed for him, and he was soundly converted. I saw him not long ago, and as he grasped my hand he said, "I am still buying my own cherries." So that was one tract that helped.

DR. MURRAY: Are there any tracts for the Chinese? It seems to me we are not doing much for the Chinese in our little city. At the funeral of our good brother, the Rev. N. M. Browne, at Middletown, one of the sincerest mourners was the Chinese laundryman of the town, and one of the most beautiful of the many floral offerings was that offered by this same Chinaman. He said, "He was my friend." I have thought that we ought to do more for the Chinese of our city, and maybe some tracts would help us.

DR. FREEMAN: Some years ago \$100 was appropriated for the importation of suitable tracts from our publication house in China. There is quite a number of them still on hand, and we shall be glad to furnish you with what you may need.

REV. G. F. HOPKINS: I have frequently felt the need of small tracts for revival services. I have felt like writing some for myself. I do not know whether there are such published; but if not there ought to be.

DR. CAMPBELL: I, too, believe in revival tracts. There is a need just here, and great good, in my judgment, can be done by tracts that will pave the way for a revival and help the people to arrive at a decision. I believe we could all be greatly helped in our work by such tracts. But how are we to know what tracts may be in the hands of the Society? They may have the very tract we want, and yet we may not know it. How can we know what the Society has on hand to suit the special work we may have to do?

DR. HURLBUT: If any preacher wants to know the very latest and best we have on hand for revival work, or for anything else, just let him drop us a postal card, stating what especial work he designs them for, and we will send him twenty-five or thirty of our best without a cent's expense to him. In this way you have the same advantage as if you were to come all the way to New York and examine for yourselves.

REV. V. S. COLLINS: I presume we have all felt at times, like Brother Hopkins, that we would better write a tract upon some given theme to

help us in some given work ; but I have not felt that way now for a long time. When that impression came I found, without exception, on turning to the catalogue of tracts, there was something already published on the subject that was quite as satisfactory as anything I might be able to write. Especially is this true of revival tracts such as Brother Hopkins says he needs. It seems to me that every phase of moral and spiritual need and life has already been touched upon or fully developed in the tracts already published. I must also disagree with Doctors Wilding and Campbell about the scarcity of stories among our present tract publications. Of course we may differ as to what a story is, and thus have two sides to the discussion ; but if we mean by a story a narrative of events, then we have already in our list a very large number, a decided majority, of stories. Dr. Freeman has already found one hundred and twenty-five different narrative tracts here on the table from this small number of sample tracts. I grant you that if we are to confine story tracts to mere fiction then the number is much smaller ; it ought to be smaller. Why feed our youth on false stories when the history of the past and the hurried rush of present life teem with facts and incidents that make the most thrilling of stories, yet are all true ? I congratulate our Book Agents on their wisdom in keeping out from their lists so much of second-rate fiction, and filling its list with stories from real life that move us to tears, or arouse us to action, or inspire us to emulate the noble deeds of these characters from real life.

DR. CAMPBELL: Why, I think the brother agrees with me most fully. He agrees with me that story tracts are what are needed. I am glad he has found such a complete list of story tracts among our present publications.

DR. HURLBUT: When I spoke of our purpose of keeping out story tracts I meant those of which Brother Collins spoke, namely, stories purely imaginative. We have, as he says, already a large number of excellent stories from real life that we publish, and are among our best sellers, like the story of Bishop Thoburn's conversion. Such a story as that is not under the ban.

DR. MURRAY: I think with Brother Collins that we ought to give the preference to true stories. This need of having our illustrations from fact and not fiction was brought home to me very clearly by my little girl some time ago. I had used a story to illustrate a point in my sermon, and on reaching home my little girl said to me, "Papa, was that story you told true, or was it just preaching?" I think we ought to be careful to have as much fact and as little fiction in our tracts as we do in our sermons.

DR. WATERS: In the past I have not used the tract as much as perhaps you brethren do ; but I think I will try to use them more. Of course our colored people do not read as much as your people ; yet I feel sure that some tracts mentioned here to-day will help my people. I was much interested in the story of the tract *Buy Your Own Cherries*, as told by Brother Akers. My people, too, are troubled with the rum curse, and I intend to circulate that tract among them, and see if we cannot use it to



help them. I shall certainly recommend to the ministers of my district the circulation of tracts, and especially this one. If we can only get our people to read and think it will be better for them and better for the Church.

REV. T. S. ALS: I am very glad the Tract Society holds its anniversary in Wilmington at this time. The representative of the Society that spoke in our church yesterday did us good service. We were glad to be honored with his presence and to listen to the message he brought us. As to this question of rum, I often wondered why it was there is such fearful mortality among the people of my race. They do seem to die so easily, and at times the mortality is fearful. I never knew the reason until in the Wilmington Preachers' Meeting one morning that good man, Dr. Hulburt, told us it was rum. During the old slave days the slaves were not allowed to drink rum and get drunk; but with freedom came the same license to drink that the white man enjoyed. So our race is getting to be a race of drunkards. We must save them from it. I, too, shall circulate that tract *Buy Your Own Cherries*. For if they will stop buying rum they will not only be able to buy their own cherries, but will be able to buy better clothes and buy their own homes and live in honor. I want a number of copies of that tract for my people.

DR. HURLBUT: You may not know that we publish a little paper called *Good Tidings*, especially for our colored brethren in the South. Now, this little paper has done great good. Because of the scarcity of money these hard times there was talk in the committee of abandoning its publication, but because of the urgent appeals of those to whom it is sent the committee would not discontinue it. So it will still be published, and we hope it will continue to do good among our brethren.

One thing remember, brethren, it requires money to run our Society. In your collections for this cause do, I pray you, give the people a chance. Sometimes there are a score or more of appointments in a Conference that take no collections for us at all. When the preachers are making their report, and I hear a brother say, "Collections nearly all taken," I know at once that the Tract Society and Sunday School Union will have blanks in the Minutes. Sometimes, in order to prevent a blank, a pastor will take a dollar out of his own pocket so as to report "all the collections taken." Now, please, we do not want that. We do not want the preachers to support our Society. Give the people a chance at it, and we will get more money, and it will be money in your pockets.

DR. FREEMAN: One important point we did not discuss, but there is not time now; that is, how best to distribute tracts? In this work the Epworth Leagues are increasingly useful. The "Department of Mercy and Help" in many places is very efficient in this work. The committee appointed by the Quarterly Conference is generally more ornamental than useful. Some charges, however, really use their committees, and where they do their work well they prove a blessing to the Church.

I would again call your attention to our catalogue of tracts, and shall be glad to have you come forward at the close of the conference and select what tracts you prefer.



REV. V. S. COLLINS: Mr. Chairman, I offer the following resolution, and move its adoption:

*Resolved*, That we, the members of the Wilmington and Delaware Annual Conferences, present at this Tract Conference, hereby express our thanks to the Tract Society for holding its annual meeting with us. We hereby express our confidence in the management of said Society, our gratification at the good work it is doing, our congratulations on the success of its work, and pledge it our heartiest sympathy and support.

The resolution was unanimously adopted, Mr. Collins putting the motion.

After adjournment the specimens of tracts exhibited were placed at the disposal of those present, who came forward and availed themselves of the opportunity thus offered.



# TRACT SOCIETY

OF THE

## METHODIST EPISCOPAL CHURCH.

ORGANIZED 1852.

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### I. BOARD OF OFFICERS AND MANAGERS.

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**President,**  
BISHOP BOWMAN.

**Vice Presidents,**  
EX OFFICIO.

BISHOP FOSTER,	BISHOP HURST,	BISHOP VINCENT,
BISHOP MERRILL,	BISHOP NINDE,	BISHOP FITZGERALD,
BISHOP ANDREWS,	BISHOP WALDEN,	BISHOP JOYCE,
BISHOP WARREN,	BISHOP MALLALIEU,	BISHOP NEWMAN,
BISHOP FOSS,	BISHOP FOWLER,	BISHOP GOODSSELL,
BISHOP MCCABE,	BISHOP CRANSTON,	

BY ELECTION.

NATHAN A. ULMAN,      J. M. BULLWINKLE.

**Corresponding Secretary,**  
REV. J. L. HURLBUT, D.D.

**Assistant Corresponding Secretary,**  
REV. J. M. FREEMAN, D.D.

**German Assistant Secretary,**  
REV. F. H. NAGLER, D.D.

**Recording Secretary,**  
REV. J. M. FREEMAN, D.D.

**Treasurer,**  
REV. GEORGE P. MAINS, D.D.

## MANAGERS.

## MINISTERS.

J. B. FAULKS,	C. W. MILLARD,	EDW'RD CUNNINGHAM,
ICHABOD SIMMONS,	DANIEL HALLERON,	G. W. MILLER,
NICHOLAS VANSANT,	F. B. UPHAM,	F. L. WILSON,
W. W. BOWDISH,	C. E. MILLER,	A. B. RICHARDSON,
D. W. COUCH,	C. M. GIFFEN,	E. A. NOBLE,
H. A. MONROE,	T. L. POULSON,	J. R. BRYAN,
E. S. OSBON,	F. G. HOWELL,	FIELDS HERMANCÉ,
W. E. KETCHAM,	L. R. STREETER,	G. P. MAINS,
A. B. SANFORD,	J. F. DODD,	G. C. WILDING,
EDWIN A. BLAKE,	J. I. BOSWELL,	W. F. BRUSH,
	F. C. IGLEHART,	S. E. SIMONSEN.

## LAYMEN.

WILLIAM TRUSLOW,	R. W. COURTENEY,	I. H. TIFFT,
J. O. FOWLER,	DR. C. C. MOORE,	SAMUEL STERLING,
HIRAM MERRITT,	G. M. RICHARDSON,*	W. B. McMILLEN,
E. B. TREAT,	WILLIAM BALFOUR,	T. A. CAMPBELL,
JOHN BENTLEY,	WILLIAM JACKSON,	S. V. R. FORD,
J. D. FELTER,	J. M. BULLWINKLE,	A. CARMICHEL, JR.,
W. R. WALKLEY,	ROBERT LAVERY,	GEORGE F. HADLEY,†
NATHAN A. ULMAN,	FRANK MOSS,	BRADFORD RHODES,
RICHARD LAVERY,	C. F. JONES,	WILLIAM FENNO,†
S. L. RUSSELL,	MILTON SEE,	G. B. CLASS,
MORRIS H. SMITH	L. SHANLEY DAVIS,	B. F. EDSALL,
		J. H. BUCKBEE.

\*Deceased during the year.

†Resigned.



## II. COMMITTEES.

### Standing Committees at New York.

#### EXECUTIVE.

REV. J. L. HURLBUT, D.D.,  
REV. NICHOLAS VANSANT,  
REV. W. E. KETCHAM, D.D.,  
REV. F. C. IGLEHART, D.D.,  
REV. C. W. MILLARD, D.D.,  
JOHN BENTLEY,  
HIRAM MERRITT,  
E. B. TREAT,  
MORRIS H. SMITH.

#### PUBLICATIONS.

REV. J. I. BOSWELL, D.D.,  
S. L. RUSSELL,  
C. F. JONES,  
MILTON SEE,  
REV. F. B. UPHAM.

#### AUDITING.

J. O. FOWLER,  
RICHARD LAVERY,  
L. SHANLEY DAVIS.

#### LEGACY.

W. R. WALKLEY,  
FRANK MOSS,  
REV. J. F. DODD, D.D.

#### ANNIVERSARY.

REV. J. L. HURLBUT, D.D.,  
WILLIAM BALFOUR,  
REV. A. B. SANFORD, D.D.,  
C. C. MOORE, M.D.,  
REV. D. HALLERON.

### Committees on Finance and Applications for Aid.

#### AT CINCINNATI.

REV. LEWIS CURTS, D.D.,  
REV. D. H. MOORE, D.D.,  
REV. A. J. NAST, D.D.,  
H. C. DICKHAUT,  
GEORGE B. JOHNSON,  
*Secretary and Treasurer,*  
220-222 West Fourth Street.

#### AT BOSTON.

REV. C. PARKHURST, D.D.,  
REV. E. H. HELMS,  
EVERETT O. FISK,  
OLIVER H. DURRELL,  
C. R. MAGEE,  
*Secretary and Treasurer,*  
38 Bromfield Street.

#### AT CHICAGO.

REV. H. C. JENNINGS, D.D.,  
REV. H. G. JACKSON, D.D.,  
O. H. HORTON,  
D. W. POTTER,  
O. A. OLIVER,  
*Secretary and Treasurer,*  
57 Washington Street.

#### AT SAINT LOUIS.

REV. J. B. YOUNG, D.D.,  
G. L. KLEINSCHMIDT,  
CHARLES H. SMITH,  
ROBERT C. COLTER,  
SAMUEL H. PYE,  
*Secretary and Treasurer,*  
1505 Locust Street.

## AT BALTIMORE.

REV. L. F. MORGAN, D.D.,  
REV. D. H. CARROLL, D.D.,  
J. HARRY MURRAY,  
DAVID BOYD,  
REV. J. LANAHAN, D.D.,  
*Secretary and Treasurer,*  
118 East Baltimore Street.

## AT SAN FRANCISCO.

REV. W. W. CASE, D.D.,  
REV. J. N. BEARD, D.D.,  
REV. W. S. URMY,  
CHARLES B. PERKINS,  
WILLIAM ABBOTT,  
*Secretary and Treasurer,*  
1037 Market Street.

## AT PHILADELPHIA.

REV. S. W. THOMAS, D.D.,  
J. A. HUDSON,  
J. H. McCULLOUGH,  
REV. S. G. GROVE,  
F. B. CLEGG,  
*Secretary and Treasurer,*  
1018 Arch Street.

## AT PITTSBURG.

REV. C. W. SMITH, D.D.,  
REV. J. W. MILES, D.D.,  
REV. R. T. MILLER, D.D.,  
T. C. DICKSON,  
REV. J. HORNER, D.D.,  
*Secretary and Treasurer,*  
524 Penn Avenue.

## III.

## BUSINESS MEMORANDA.

## BUSINESS ADDRESS.

All communications respecting the general business of the Society should be addressed to the Corresponding Secretary, the Rev. J. L. Hurlbut, D.D., 150 Fifth Avenue, New York.

Funds may be remitted to the Treasurer, Homer Eaton, D.D., at the same place.

Remittances may also be made to any one of the Treasurers of the various local committees, as follows :

George B. Johnson, 222 West Fourth Street, Cincinnati, O.

C. R. Magee, 38 Bromfield Street, Boston, Mass.

O. A. Oliver, 57 Washington Street, Chicago, Ill.

F. B. Clegg, 1018 Arch Street, Philadelphia, Pa.

Rev. J. Lanahan, D.D., 118 East Baltimore Street, Baltimore, Md.

S. H. Pye, 1505 Lucas Place, St. Louis, Mo.

William Abbott, 1037 Market Street, San Francisco, Cal.

Rev. J. Horner, D.D., 524 Penn Avenue, Pittsburg, Pa.

## APPLICATIONS FOR GRANTS.


Applications for grants should be addressed to the Corresponding Secretary at New York, or to the Secretary of the local committee nearest to the applicant. The brethren above named as treasurers of the local committees are also secretaries of the same.

## BLANK FOR MAKING APPLICATIONS.

*To the Corresponding Secretary of the Tract Society :*

Being desirous of circulating tracts on..... Appointment,  
.....Conference, we request a grant of .....  
dollars' worth of tracts. The collection from this appointment last year  
for the Tract Society amounted to \$.....

....., Pastor.

 Fill out and sign the preceding blank and forward it to the Corresponding Secretary at New York, or to the committee at Cincinnati, Chicago, Boston, Baltimore, Philadelphia, Pittsburg, St. Louis, or San Francisco, as may be most convenient.

No application for a grant can be considered unless it is signed or indorsed by the pastor.

If the pastor (either of a mission or of a self-supporting church) be merely a "supply," so that his name does not appear in the General Min-



utes, the application cannot be considered unless it has the indorsement of the presiding elder.

By order of the board, pastors of self-supporting churches are entitled to tracts for distribution to the value of one half of the last collection taken for the Tract Society, provided such collection has been taken within a year previous to the date of application.

Grants are not made on more than one year's collection at a time. If the grant be not asked for within the year it is understood that it is not desired.

It sometimes happens that a pastor desires a grant of tracts when his predecessor failed to take a collection for the Society. Let the pastor state the circumstances of the case on making application, and due consideration will be given to the request.

### SUGGESTIONS TO PASTORS.

To prevent confusion and possible annoyance to themselves, we beg pastors desiring tracts to note the following :

1. The Book Concern and the Tract Society are two distinct corporations, each having its own executive officers and its own rules.


2. The Agents of the Book Concern publish tracts and sell them, but they are not authorized to give them away. When applications come to them for grants of tracts they hand them to the officers of the Tract Society for consideration.

3. The Tract Society does not print or publish or sell tracts, but it does make donations of tracts, first buying them of the Book Concern.

4. When a pastor sends an order to the Book Agents for tracts, and makes no reference to any desire for a grant, it is to be supposed that he expects these tracts to be charged to his personal account, and that he further expects to pay for them. This is the only business-like view to take of the matter. Yet it occasionally happens that a pastor, when the bill is sent him, objects to paying it on the ground that he has taken a tract collection and is entitled to a grant of tracts. The time to speak of that was when he sent his order. It would then have regularly come before the Tract Society as an application for a grant. There is no more reason for the Tract Society paying for the tracts ordered by a pastor than there is for its paying for the books or periodicals he orders.

### FORM OF BEQUEST.

I give unto the Tract Society of the Methodist Episcopal Church, incorporated by an Act of the Legislature of the State of New York, passed April 20, 1874, the sum of .....dollars for the purposes of said Society, and for which the receipt of the Treasurer thereof shall be a sufficient discharge.

 Persons disposed to make bequests to the Society are requested to be careful to adopt the above form, and also to give timely notice to the officers of the Society, in order that legacies may not be diverted from their intended objects.

#### IV. CHARTER.

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AN ACT TO AMEND THE CHARTER OF THE TRACT SOCIETY OF THE  
METHODIST EPISCOPAL CHURCH. PASSED APRIL 20, 1874.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows :*

SECTION 1. The Act entitled "An Act to Incorporate the Tract Society of the Methodist Episcopal Church," passed April fifteenth, eighteen hundred and fifty-four, and any Act amendatory thereof, or relating to said Society, are hereby respectively amended so as to read as follows :

SECTION 2. The several persons now composing the said Society, and all other persons who may become associated with them, and their successors, are hereby constituted a body corporate and politic, by the name of "The Tract Society of the Methodist Episcopal Church," and by that name they and their successors shall and may have perpetual succession, and shall, in law, be capable of suing and being sued in any court whatsoever, and may have and use a common seal, and may alter the same at pleasure; and such Corporation is and shall be capable of purchasing, holding, and conveying such real and personal estate as the purposes of the said corporation shall require, not exceeding in amount five hundred thousand dollars; but the annual income of the real estate held by it at any one time within the State of New York shall not exceed the sum of seventy-five thousand dollars.

SECTION 3. The object of the said Corporation shall be to diffuse the blessings of education, civilization, and Christianity, throughout the United States and elsewhere, by the publication and distribution of tracts, cheap publications, and books.

SECTION 4. The management and disposition of the affairs and property of the said corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church, and thirty-two traveling ministers of the Methodist Episcopal Church appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex-officio* members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such, from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the managers appointed by an ensuing General Conference. Said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of the said Corporation, in conformity

with the Constitution of said Society, as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be subordinate to any directions or regulations made, or to be made, by said General Conference.

SECTION 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business. The Corresponding Secretaries and the Treasurer of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their offices for four years, or until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall fill any vacancy in the office till the ensuing General Conference. And, until otherwise provided by the General Conference, said Board of Managers may appoint and remove at pleasure the Treasurer of said Corporation.

SECTION 6. The said Corporation shall be capable of taking, receiving, or holding any real or personal estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act as to the aggregate amount of such real estate, and also to the provisions of an Act entitled "An Act relating to Wills," passed April eighteenth, eighteen hundred and sixty; and the said Corporation shall be also competent to act as a trustee in respect to any devise or bequest pertaining to the objects of said Corporation, and devises and bequests of real or personal property may be made directly to said Corporation, or in trust for any of the purposes comprehended in the general objects of said Society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SECTION 7. The said Corporation shall also possess the general powers specified in and by the Third Title of Chapter Eighteen of the First Part of the Revised Statutes of the State of New York.

SECTION 8. This Act shall take effect immediately.

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## V.

# CONSTITUTION.

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(Adopted by the General Conference at Cincinnati, May 27, 1880.)

ARTICLE I. This Association shall be denominated the Tract Society of the Methodist Episcopal Church.

ART. 2. Its object shall be to diffuse knowledge by the circulation of the publications of the Methodist Episcopal Church in the English and other languages in our own and foreign countries.



ART. 3. Any person paying to this Society at one time \$10 shall thereby become an honorary member for life ; and the payment of \$25 at one time shall constitute an honorary director for life.

ART. 4. Persons constituted honorary life members by the payment of \$10, not designated for any special object, shall be entitled to receive tracts to the value of two dollars each year ; or, if they prefer, they may receive tracts at any one time to the amount of half the sum paid.

ART. 5. A public anniversary shall be held each year at such time and place as the Board of Managers shall determine.

ART. 6. The senior Bishop of the Methodist Episcopal Church shall be President of the Society. The remaining Bishops shall be its Vice Presidents, ranking in the order of seniority. An honorary Vice President may be appointed by each Annual Conference. There shall be appointed by the General Conference a Treasurer, and a Corresponding Secretary, who shall be the editor of the tracts. The other officers of the Society shall be a Recording Secretary and two elected Vice Presidents, who shall severally be appointed by the Board of Managers at the regular quarterly meeting held in June of each year.

ART. 7. The funds of this Society shall be expended under the direction of the Board of Managers in payment of the necessary expenses of the institution, and in the promotion of its general objects. In all cases of gratuitous aid, books and tracts shall be given instead of money, unless the latter is strictly necessary to the accomplishment of a constitutional object.

ART. 8. The Board of Managers shall have power to enact their own by-laws ; to fill vacancies in the board occurring in the intervals of the General Conference ; to remove the Treasurer from office, for cause to them sufficient, but only after a fair investigation before a quorum of the board with a Bishop in the chair ; to provide for the translation and publication of tracts ; to employ colporteurs ; to print and circulate appeals to the churches in behalf of the benevolent objects of the Society ; to raise and disburse funds for those objects, and to establish committees of finance and appropriations wherever necessary.

ART. 9. Each Annual Conference of the Methodist Episcopal Church may form a Conference Tract Society auxiliary to this, with power to adopt such measures as in the judgment of said Conference are best calculated to promote the objects of this association, and to form sub-auxiliaries in its several circuits and stations. The presidents of the Conference auxiliaries shall be honorary Vice Presidents of this Society, or where there is no auxiliary the Conference may appoint an honorary Vice President.

ART. 10. When any member of the Board shall have been absent from four consecutive regular meetings of the Board without sending an excuse, such absence shall be deemed a resignation, and the Board shall have authority to declare the place vacant, and to fill it as other vacancies are filled.

ART. 11. This Constitution cannot be altered except by the General Conference of the Methodist Episcopal Church.

## VI.

BY-LAWS.

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I. The regular meetings of the Board shall be held quarterly on the second Wednesday of March, June, September, and December.

II. Special meetings may be called by any two of the officers or any four of the managers.

III. Thirteen members shall constitute a quorum at all meetings of the Board.

IV. At the regular meeting of the Board in June of each year the following Standing Committees shall be appointed :

1. An Executive Committee, to consist of the Corresponding Secretary, four ministers, and four laymen. It shall be their duty to consider and act on all applications that may be made in the intervals of the meetings of the Board, and to report their action for the approval of the Board. The Committee shall have power to make grants, at their discretion, on all ordinary applications, but shall refer to the Board important applications except in urgent cases, and action in such cases shall not be valid unless at least three members of the Committee are present and concur.

2. A Committee on Publications, to consist of five members. They shall represent this Board in all consultations which may be necessary with Book Agents or editors in reference to tract publications.

3. A Legacy Committee of three members, to whom all questions relating to bequests may be referred. They shall from time to time make such recommendations to the Board as the interests of the Society in this respect may require.

4. An Auditing Committee of three, who shall audit the reports of the Treasurer and all bills presented to the Board.

5. An Anniversary Committee of five, of whom the Corresponding Secretary shall be one. They shall make all necessary arrangements for the anniversaries of the Society, subject to the approval of the Board.

6. There shall be appointed at each of the following places a Committee of Five, on Finance and Applications for aid : Cincinnati, Chicago, Boston, Philadelphia, Baltimore, Pittsburg, St. Louis, San Francisco, Bremen, Germany ; Lucknow, India, Foo-Chow, China.

It shall be the duty of each of these Committees on Finance and Applications for Aid to make a quarterly report to the Treasurer at New York, such report showing the condition of the treasury at the beginning of the quarter, also the receipts and grants during the quarter, and the condition of the account at the close of the quarter ; to remit with the quarterly re-

port the balance on hand, if any, and if the grants of the Committee have exceeded the funds on hand make a draft at sight for the amount on the Treasurer at New York ; to make said quarterly report on or before the first Wednesday of March, June, September, and December ; to make an annual report and forward the same to the Treasurer on or before the third Wednesday in January.

V. Each standing committee shall keep a book of minutes from which an account of their proceedings shall be read at each regular meeting of the Board.

VI. The Treasurer shall keep an account of all moneys received or expended, report the same at each regular meeting, submit his account to any auditing committee appointed by the Board, and answer all orders on the treasury authorized by the Board.

VII. Resolutions must be reduced to writing if required by the Secretary or any member of the Board.

VIII. All bills shall be passed by the Board and signed by the Recording Secretary before they are paid.

IX. The order of business at the regular meetings of the Board shall be as following :

1. Devotional exercises.
2. Calling of roll.
3. Reading the minutes of the preceding meeting.
4. Unfinished business.
5. The report of the Corresponding Secretary.
6. The Treasurer's report.
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Miscellaneous business.
10. Adjournment.



## VII.

OUR WORK DURING THE YEAR

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## I.—REPORTS FROM THE FIELD.

## REPORT OF THE GERMAN ASSISTANT SECRETARY.

The Rev. F. H. Nagler, D.D., the German Assistant Secretary of the Tract Society, presents the following report for 1896:

We have a very large assortment of tracts in the German language, covering a wide field of topics; in all, 600 different tracts, containing no less than 4,610 pages. There were about one million pages of German tracts distributed during the year. German Methodists in general believe in the systematic distribution of tract literature; and any pastor can find persons in any of our city churches who are willing to distribute as many tracts as he is able to furnish them.

In many places our sisters' aid or missionary societies take this matter in hand; in others the young people of the Epworth Junior League are doing good work on this line. Some of our charges support city missionaries and deaconesses, and these distribute many tracts. At Epworth League and Sunday school conferences the tract interest is almost always discussed in one way or another. At every Annual Conference we hold tract anniversaries and otherwise call attention to the interests of our tract cause.

We published no new tract this year, but will undoubtedly be called upon to publish some in the near future.

## FROM VARIOUS PORTIONS OF THE HOME FIELD.

## THE FRENCH IN NEW ENGLAND.

The Rev. Thomas A. Dorion is still laboring among the French immigrants in New England under the care of a committee of the New Hampshire Conference, of which he is a member. He resides in Manchester, N. H., from which he wrote as follows December 5, 1896:

With the grant made a year ago I was able to publish, besides my regular publication, the following religious tracts: *Le Paysan et son Curé*, 3,400 copies, or 13,600 pages; *\$15 de Récompense*, 4,300 copies, or 17,200 pages; *Why We Are Not Roman Catholics*, 1,500 copies, or

6,000 pages; *Jean Baptiste et son Curé*, 2,000 copies, or 8,000 pages; *Pourjoui me suis-je fait Protestant?* etc., extra *Reveil*, 1,700 copies, or 27,200 pages; *Opinions Humaines et Pensées Divine*, 1,200 copies, or 3,800 pages—giving a grand total of 14,100 copies, or 76,800 pages of these six tracts.

This literature has done an untold good among the people. During the year, besides my own field, I have supplied free of cost 2,100 copies, or 98,690 pages of literature, to our French missionary at Lowell, Mass., who is doing in that city a good work.

On account of two or three other French publications bearing the same name as mine, *La Revue*, I have changed it to *Le Foyer Chrétien*, *The Christian Hearthstone*, or *Fireside*. I have also changed its size to a more popular one among the French people.

Dr. Michaud, a graduate of a Geneva (Switzerland) school, speaking lately of our French publications in the French Congregationalist newspaper, said they compare favorably with similar publications in Europe. I am fully convinced that if I had the means to distribute freely among the people three or four thousand copies a month of *Le Foyer Chrétien* in our different French fields of labor we would more than double our forces. The Presbyterians of Canada have spent, these late years, about \$2,000 annually to scatter their literature among the French people of Canada, and the Congregationalists of this country are doing as much in New England. The Baptists, also, tried last year to establish a paper of their own, but found it too expensive and gave it up. I should have been obliged to do likewise long ago if I had not received help from the Tract Society.

#### THE CHINESE IN CALIFORNIA.

The Rev. Frederick J. Masters, D.D., Superintendent of the Chinese Mission of our Church in San Francisco, sent to the office of our Tract Society the following interesting report of tract work among the Chinese. In a letter dated December 13, 1895, he says:

Our work among the Chinese on this coast has been very materially benefited by the generous grant of twenty-five dollars last year, and the same amount this, by the Tract Society of the Methodist Episcopal Church. This sum, judiciously expended at the different Christian tract depositories in China, where printing and paper are ridiculously cheap, enables us to procure each year a variety of four or five thousand tracts, leaflets, and small books on different Gospel subjects written in different styles, from the ornate style suited to the fastidious tastes of the Chinese scholar to the colloquial and more simple phraseology that can be read by the illiterate laborers.

These tracts have been distributed only where there has been some interest shown in the Gospel, and our usual plan has been to distribute them after our street meetings. Open-air services are held in the different

Chinatowns and camps throughout the State wherever the missionary and his assistants itinerate. The crowd gathers, listens with attention, and when the missionary finishes his discourse a bundle of tracts, selected in harmony with the subject preached upon, is produced. The preacher, still standing upon a box or chair, breaks open the package, reads the title of the tract, and offers them to the crowd. Every Sabbath afternoon a preaching service is held on Waverley Street, San Francisco, under the heathen temple to the Queen of Heaven. There are usually two or three hundred Chinamen present, and when the preacher finishes his discourse there is a great rush to obtain a tract or book. I have seen a hundred hands held out toward the preacher. "*Pi ngo po!*" is the cry—"Give me one! Give me one!" Last Sabbath a man told me he could not read himself, but every Sunday he took a tract home to his son, who was a scholar, and got him to read it to him. He stated that quite a number of people in the store will also gather together in the evening to hear these tracts read.

The tract called *Dialogue between Preacher and Temple Keeper* has been greatly blessed to the awakening of idolaters. It is safe to say that hundreds have given up image worship from reading that one tract.

One day I was at Sacramento preaching in the street, and a man came forward to ask questions. I noticed that he spoke very reverently and appreciatively of our religion, and from the tenor of his remarks I judged that he had been under religious instruction. I found on inquiry that he possessed a large collection of Christian tracts, which he had studied intelligently and had learned all the essentials of our faith. He had come to ask me to explain some difficult points, and went away expressing his conviction that he had found the true God and the true religion.

These Chinese tracts have been sent to Portland, Ore., Boise City, Ida., several Chinese camps in Montana and Washington, and to all the principal Chinatowns in California during the year.

#### THE SAILORS.

We have on several occasions aided the Seamen's Christian Association of the City of New York. The kind of work done by the managers and missionaries of the Society is indicated by the following extract from their last annual report:

As we have visited the large ships belonging to the different transatlantic lines we have realized more than ever the great usefulness of missionary labor among seafaring men, the vast field to cultivate, and the great need of faithful, zealous workers. It has been the duty and privilege of our Visiting Committee, escorted by our missionary, to visit more thoroughly certain sections of the steamers hitherto unknown to us, and by so doing we have been deeply impressed with the importance and possibility of imparting sunshine and happiness, even though temporarily, to this class of men among whom we labor.

To those who have comfortable homes and lead lives of comparative



luxury and ease it may seem hardly credible that there are hundreds of seamen, including firemen, stokers, and engineers, employed upon all the large vessels, many of whom, though rough in appearance, have warm, receptive hearts, capable of thoroughly appreciating a kind word of advice and sympathy, who are also easily tempted to wander from the right path.

It is among this class of hard-working seamen that the Association has distributed the tracts granted them. A letter from the Secretary of the Association, under date of February 11, 1896, says:

Our work among the seamen progresses, and we realize daily that much good is being effected among this class. Our missionary visits the different steamers regularly, sometimes accompanied by one or more members of our Association. The attendance of seamen at our evening services varies. Our room is frequently crowded to its utmost capacity, and again the numbers are few. Our "little home meetings," as I like to call them, are very satisfactory, for we are enabled to hear personally from our seamen friends.

In another letter from the same writer, dated November 18, 1896, she says:

The grant of tracts which you have made toward our Association has been a great help in our good work, not only during the past year, but in former years.

Our missionary visits the ships of the different transatlantic lines daily, and always takes tracts, leaflets, and other good reading to distribute among the seamen, giving at the same time an invitation, by card or paper notice, to our evening meeting. We always keep a few tracts in sight in our little rack, hoping thus to sow the good seed. Very often, in fact always, when witnessing the signing of our temperance pledge, personally I inclose one in the envelope with the pledge card.

Sometimes a seaman will tell us quietly that it was through reading a tract that he was influenced to come to the mission, or in some way he was benefited. As a rule seamen are very shy and reticent, but occasionally one will give his testimony during one of our evening meetings that he is striving to be a Christian. For instance, one evening last week, when present, I heard a man say in tremulous voice, "This is the first time I have ever spoken in a meeting of this kind, for I've been trying to serve God only about a month, but I read in his word that 'if any man be ashamed to confess me before men, of him will I be ashamed before my Father in heaven.'" This is one of many witnesses.

#### THE SPANISH PAPER IN NEW MEXICO.

The Rev. Thomas Harwood continues to edit the Spanish paper in New Mexico, *El Abogado Cristiano*. He sent us the following report from Albuquerque, June 18, 1896:

The following is a report in brief of what we are doing :

1. The *Abogado Cristiano* is a twelve-page monthly, and is devoted to religion, morality, education, and temperance. We send out monthly about five hundred copies, mostly in New Mexico, but also in Anjona, Colorado, California, Texas, Chihuahua, and Lenora, and many other places, and we feel that the paper is doing a great deal of good. Not only is it doing good, but we feel that it is absolutely essential to the interest of our work. The Romanists have their Spanish paper, and that would put us to a great disadvantage without ours.

2. We are not only publishing the paper, but we publish tracts and scatter them forth freely. We have just published one on temperance that takes well ; also one on the Demorest Medal Contest. We translated the English of one of the contests into Spanish, and eight of our Mexican biblical students spoke before a large audience. The committee of Mexican judges decided in favor of one of the boys. The interest was so great the audience asked that the speaking might be repeated. These speeches make a tract of sixteen pages. They will be read with interest all over the Mission.

3. We are also publishing in the paper the Bishops' Address to the General Conference. This will be read with much interest by our people, and the information is invaluable for our work. We expect to put that also in tract form.

4. Had we published nothing but the paper, *El Abogado Cristiano*, with its well-prepared matter in defense of our holy Christianity, scattered as it is over such a vast field of people speaking a foreign language, that of itself would or ought to justify you in the aid you have given us ; but when we add to that tracts by the thousands each year, with their leaves of healing to the nations, and other publications, we feel that we are doing such a grand work we ought to be helped. At this time we are in great need of funds. Times are so hard and our people so poor that it necessitates much gratuitous work.

#### REPORTS FROM THE CHURCHES.

In November a communication was sent to the pastors who had received grants during the year, asking for a report of the mode of distributing the tracts, and also what good results of the distribution had come to their knowledge. They were further requested to offer suggestions as their experience could furnish for carrying out the work. The replies from the pastors have been very gratifying, showing an increasing interest in tract distribution. As herewith given they will be found interesting reading. In presenting them we merely mention the name of the State whence the reply was sent. It will be seen that they cover all parts of the country, from Maine to California.

*Maine.*

I have found various uses for tracts during the past year. We have on our Tract Committee a gentleman who believes in their efficiency. He has distributed many of them on railroad trains, depositing some in the wall pockets provided for literature in public places. He considers the most effective method to be the careful study of the condition of the individual and the presentation of a tract that best fits the case.

In our League work, when discussing one of the topics concerning forbidden amusements, we furnished each member with a copy of Dr. Buckley's tract on that subject, No. 2148.

After a sermon on systematic beneficence the tract, *Thanksgiving Ann*, No. 253, was distributed as the congregation passed out. We furnish our probationers with Tract No. 113, *First Words for a Probationer*. What the results from these tracts will be time alone can make known. To me it seems as if they must accomplish the work for which they are published.

*Massachusetts.*

Our tracts are being used chiefly by our deaconess in her visiting, and she considers them an important part of her equipment. I have also furnished some to brethren at their request for use on the streets and in shops, and I use some myself for inquirers and young Christians especially.

From another town in the same State we have a report directly from one of the deaconesses.

The tracts were given to the deaconesses of the Home for distribution. The grant consisted of one tract, *The Deaconess*. This tract is given in the house-to-house calling, to all interested visitors at the Home, and distributed in public audiences after addresses are given on deaconess work. The results are good. Prejudice is dispelled, interest awakened, and much material help brought into the Home through the reading of them. The farmers have brought their donations, saying, "I read that little tract, so I thought you would need this," etc.

More than a year ago a grant of miscellaneous tracts was received by us. These were distributed by the deaconesses to the people whom they visit; after personal conversation we find a tract often gives enlightenment on some subject. We have been told by our parishioners that they have been helped. Especially is this true with young converts. They make their decision of a church home by reading doctrinal tracts. All distribution is through personal work, that is, after visiting and talking to the person I bring or send to him the tracts which I think most helpful to him.

*Rhode Island.*

I have used the tracts in my pastoral work, carrying a few in my pocket, and giving them out as I found a chance. All to whom I have given them have received them courteously, and I pray for good results from the seed sown.



*Connecticut.*

I had one hundred of the *Ram's Horn Spear Points* placed in the church seats, on a recent Saturday, and at the close of the service scarcely one half dozen were left behind. The people eagerly read them, and I heard from them in the testimonies afterward given. They struck home. I have used several methods of distribution: 1. The Tract Committee, who collect the annual collection, take tracts with them when collecting. 2. Epworth League Mercy and Help, Vice President, and Assistant Committee distribute them in calling on sick and strangers. 3. The new converts do tract work by districts.

We have a faithful exhorter here who received and mainly distributed the tracts sent during my predecessor's ministry. This brother has a mission down in the ward along the river, where every Sabbath he holds meetings and distributes tracts, etc. He is a judicious distributor, and is much thought of in our city. He also visits the factories and the suburbs of the city, and carries the little messengers of grace, and frequently brings in good reports of work done.

*New York.*

The tracts were distributed through the committee of the Epworth League, all of whom speak very encouragingly. They say they are careful in the distribution, trying to have them go where they will do the most good. There are many who ask for them. Some are now attending church since reading the tracts who had not attended for some time.

In the course of my ordinary pastoral visiting I always have some tracts in my pocket and give them away as opportunity seems to offer.

The tracts were distributed through the Band of Hope and by being placed in the pews. The results from them eternity alone will reveal.

The most of the tracts were distributed by me personally and by mail in connection with revival services last winter. Some were given to others to use at that time. As to the results reached I have no definite knowledge, but I believe them very useful, and shall use them again this winter.

The tracts were placed on a table near the vestibule, and the congregation were requested each to take one and read, and then hand to some one else.

We distribute our tracts by the children of the Sunday school, especially the primary class, so as to reach homes that are not connected with the church.

I have given most of the tracts out myself. A few have been put into the hands of the Mercy and Help Department of the League and carefully distributed. We tried to discriminate and give the right tract in the right place.

I take the tracts with me in my pastoral work ; I give them to the Mercy and Help Department of Epworth League for distribution, also to the Junior League, and they hand them to persons on the street. We take them to the jail and almshouse. Occasionally I give them to the congregation as they pass out of the church.

The tracts were distributed, partly through the Tract Committee, and partly by circulating them through the pews of the church.

The grant of tracts received by this charge consisted of some copies of *The Methodist Episcopalian*, which I keep on hand to give one to every person uniting with the church on probation, urging all such to read and become familiar with our General Rules and the ritual for reception into full membership.

We made good use of your grant of tracts. We utilized them in the advertisement of the Epworth League meetings, having the League announcements printed on the fourth page, which appears to be conveniently left blank for that purpose.

We were about to engage in revival work, and the tracts were selected and distributed with that aim. The church was visited with the greatest revival in its history. I attribute much of our success to personal work and the influence of your tracts.

The grants of tracts [that is, the leaflets explaining the work of the Sunday School Union and of the Tract Society] which you sent me have been used, as tracts from other benevolent societies, in the working of the model benevolent system which I have devised for the taking of all of our benevolences together, save for education, which is taken on Children's Day, and for missions, which is taken later. The method of distribution is by a committee of ladies, who about Wednesday after "Field Day," when I preach on all the various causes, deliver them in packages, a tract from each society envelope, with a pastoral letter explaining the whole matter, and urging them all to be out the following Sabbath and contribute what they feel able to give, and if they can't come, send. The result is almost invariably double what was raised before, your societies sharing in the helpful increase.

I put the tracts into the hands of those who volunteered to read them, and then distribute where, in their judgment, they were likely to produce the best results. I had no difficulty in finding distributors among the ladies of our church, many of whom are very much interested in home missionary work and are organized for that purpose.

I put the tracts into the hands of our deaconess, and she thus reports : "I have used the tracts in house-to-house work, going from door to door, taking in every denomination, leaving a tract and paper in every home, with the request that they read it and pass it on to some one else. In

going back over the ground to call on special cases, several have spoken to me of 'the help and comfort received in reading the little tract you left me, and I sent it on to a friend of mine.'"

We have used nearly all of the tracts in our Sunday school. The people are poor and cannot afford the luxury of Sunday school papers, and through God I trust the tracts have accomplished some good. There seems less of vice in that wicked community, less dancing and carousing, than when I first came to the charge. And we will give God the glory. Your tracts can talk better than I can, and doubtless are more far-reaching in their influence. I do think good results will come from their distribution. The Sunday school superintendent gave them out to the children and older people, at two or three different times, after Sunday school.

The tracts were received and distributed by me personally in the county hospital and almshouse. Many of the foreign tracts, of course, I cannot trace. I do know many of the Polish were gratefully received and carefully read and preserved. The Poles manifested great pleasure when I gave them a tract in their own language, and would ask for another the next time I went out. The Germans also were interested and pleased to receive them. They have often handed them back to me to give to some one else after they had passed them around in their own ward. I have been less satisfied with the results and general manifestations among the Italians. They take whatever is given them, whether they can read or not. Some, I am sure, cannot read; I judge from the way they handle the tract. Others who can read have been much pleased to receive them and read them eagerly. I expect better results and more careful distribution this next year than last, because we have now an Italian missionary in our city, whom I have interested also in the work at the almshouse and hospital. I am frequently asked for the English tracts, and think the people are interested in spiritual things. I cannot trace any definite conversion to the influence of tracts used by me. I sow the seed with prayer, and leave results with God. I have made the tracts go farther by using with them religious papers collected by the League.

It is a discouraging field, and results are meager, it is true. But these poor people have souls, and Christ loves them. I only wish I knew better how to reach them and win them to the Lord. I will use all means at hand to accomplish that end.

A lady in a town in New York made frequent visits to public meetings held in the streets, in the parks, and in the slums, taking with her every time a package of tracts and distributing them. In making her report she says:

I found only one man who refused to take a tract, and a fellow-loafer rebuked him. Often those rough, uncouth men, would bare their heads, leaving them uncovered until I passed out from among them. The children would follow me a half block begging for those tiny booklets. I



used to tell them to run home and ask their parents to read them to them. I always try to give a tract as if I were asking a favor of them. I often say, "Here's something good, read it over very carefully, and then hand it to some one else, and so be doing good." I often shake hands with them, no matter if my gloves are dainty. The rough men say, "Lady, my hands are not fit to touch yours, but I'll take the bit of reading and thank you kindly."

I have also gone out into the parks where the people sat, and have left them reading the little messages. I give away on the streets where people sit at their doors Sunday afternoon, and on the street corners to young men and boys who are loafing. I read their faces and tried to give what I thought they needed, for I always carried a variety with me. I took tracts to prayer meetings, in fact, everywhere, and found beautiful opportunities. If a tramp came to my back door for a meal I fed him, then handed him a tract with some other good reading matter. Poor fellows! some of them seem as hungry for reading matter as they are for food. I also take tracts to the hospital, going from cot to cot, cheering this one, comforting that. O, how eagerly these poor lonely sick ones look for these little tracts!

I found one man chafing under his first long sickness. I talked to him as if he were a Christian. The tears ran down his cheeks. I left some tracts, among them *A Bag of Blessings*. When I came next he exclaimed, "Thank God, I asked him to send you!" Then he told me that once he had been a Christian, but for years he had been living for self, that my words had stirred memories, and how after reading those tracts he had come back to Christ, and now all the impatience was gone. He said, "Why, it seems as if half the pain was gone, and the doctors are surprised at my improvement."

A beautiful girl, an Italian, with an incurable disease, to whom I gave the tract *Carletta*, getting a friend to translate it for her, always looks glad when I come, and tries to tell me something, but can't speak English, so I can't find out, but she puts her hand on her heart and looks up. Her face lives with me, so beautiful and so glad. I call her "Little Sunshine," and nurse and patients say it just suits her.

I find the Rescue Mission a good place to work with my tracts. I give suitable tracts to new converts. If they say that dancing led them astray, I give that tract *Facts About Dancing*. If I find a man starting out in his Christian path with his tobacco, I hand him a tract *On Tobacco*. Many rough young men come to the meetings, Jews, Catholics, Italians. I try to put a tract into everyone's hand. I have never yet seen one left on the seat or torn up; they generally look them over and slip them into their pockets; of course, they often laugh, but they always take them.

One day last week a gentle, womanly woman came to me in sore trouble. Her husband, a fine, intelligent, loving man, had taken to drink. She had been a Christian, but grew discouraged. The week before I had induced her to come back, down to the mission. Her husband will not go to services anywhere, so is hard to reach. I sent him the tract *To an Uncon-*

*verted Husband, He Needs a Hand*, and two or three others. I gave her *Waiting for Robert*. That night she said, with a sweet, restful face, all the lines of worry gone, "I have decided to leave all to God and let him answer prayer in his own good time." She told me she laid the tracts down, as if carelessly, by her husband's papers, and found on going home he had stayed at home all the evening and had been reading them. The next night he came to the meeting with her, and has been twice since.

From information received from a reformed fallen woman I started out and left the tract called *A Prodigal Daughter*, with others, at the doors of those shameful places. Often the doors would be locked, and I would slip a tract in under the doors. We give tracts on temperance when we have temperance meetings or have temperance sermons.

I think if one wants to be a really successful tract distributor he must get very near the Master and catch much of his yearning love and pity for souls. Much consecrated tact is needed. I am just learning what a beautiful work it is. It gives many opportunities to speak a direct word for the Master. I saw a young man of our church pinning tracts on trees and posts, laying them on steps, dropping them on the sidewalk. I said, "Dear boy, there is a better way than that. That looks sneaky to me, and don't you think sinners will think so too? They like to see a plucky, straightforward Christian."

I think God's people have a great deal to do in getting into loving personal contact with ungodly men and women and compelling them to think.

#### *New Jersey.*

We selected our tracts with reference to missions, temperance, juniors, revival work, prayer meeting, and pastor's work. In the near future we intend to have Temperance Sunday and give out tracts on temperance.

We find that the children of our Junior League will do most anything for a tract; the tracts are a great incentive to the children. They not only read them but some of them, pass them along. Others save them to send to some asylum or hospital. We selected those on revival work and counsels to those seeking Christ, that we may use them during the coming months, for as a church we are praying for a baptism of the Holy Spirit in all our hearts. The tracts for prayer meeting and vesper service will be given out at the services, and those on missions we shall use for a missionary service in the Sunday school. The tracts for pastor's use we selected for use in visitation. I am very sure that the tracts that were selected for our missionary and temperance work will be of great help to the children, and no doubt have a tendency to make them anxious to help both causes as best they can.

Tracts were distributed by Mercy and Help Department of Epworth League, with good results, we believe.

I have used tracts and found them to be very helpful. There was one tract, *Is Your Soul Safe?* that was the means of winning a family of four.

I distributed the tracts at the time I made my pastoral calls, and I find

that the people are not only willing to receive them, but grateful for them. Many have said to me, "They do me a great deal of good."

We are in a large brick-making community. Men of all countries are here employed. The German and Polish are most numerous. The tracts were in the German and Polish languages, and distributed to the men. On one brickyard is a dining hall where four hundred men sit down at one time. With the aid of the superintendent and matrons I placed a tract under each man's plate. This was easily done, as the Poles and Germans sit at separate tables. In connection with my regular work I have done missionary work among these people.

We disposed of tracts as follows: Distributed at church door to all worshippers; had others distributed in the railroad train from this city to Jersey City; others given to the class leaders for distribution in the homes of all members of their classes. All these have been neatly stamped with an invitation to come and worship in our church. Thus the invitation and the message have gone out hand in hand, and we hope for good results. We want to district the parish and distribute at every door as soon as we can get another grant.

We used the tracts in connection with our revival services. We had envelopes on which were printed an invitation to attend the meetings and inside one or two tracts, together with cards announcing various meetings. Just what good was accomplished I cannot say. Over four hundred of these envelopes were distributed. Our neighborhood is made up mainly of foreigners.

The little picture tracts I gave to the children who came regular to the Sunday morning preaching for one month. The cases and characters of individuals were met by the tracts adapted to their condition. The children story tracts I gave to the larger members of the Junior League to read during the week and to relate briefly at the next meeting, which was very interesting to all. Results strengthened the children's memory, gave them confidence, taught them a beautiful lesson. These little tracts in some homes have been sweet angel voices of good cheer.

The tracts received have been carefully distributed by members of the Mercy and Help Department of this Epworth League. The result of this work cannot be specified, but I believe they have served their purpose in yielding their due proportion of influence for good with other helpful agencies.

I placed the tracts in the hands of the officers of our Young People's Missionary Society. One half of the grant was used within one week; principally at the doors of saloons were these distributed. The second half was used as the young people called at homes, inviting children to our school. The receiving and distribution of these choice booklets had a highly beneficial effect on our own people, and without doubt the increased

attendance upon and interest in all our services is in a measure due to the generosity of the Tract Society.

The plan pursued by me in my work here is as follows : When making my pastoral calls I usually carry with me an assortment of tracts, some for believers, some for unbelievers, etc. I am usually acquainted to a degree with the spiritual condition of those upon whom I intend to call, and have my ammunition in readiness. The tracts are always appreciated and thankfully received. I never forget to take God into partnership with me in this work; and by prayer I send him before me to prepare the hearts for the seed-sowing and to make the people willing to receive these messengers of truth. He without doubt also continues his work after my departure. At extra meetings I also utilize tracts. As I converse personally with the unsaved during the progress of the meeting, I generally slip a tract into their hand with the request that they read it carefully. I have found the fruits of our meetings just closed in several cases among those who previously received tracts at my hand. Whether or not the truths of the tracts led them to Christ remains for eternity to discover; but I am inclined to believe that they helped wonderfully in the work. To my mind no preacher can successfully do his work without tracts.

#### *Pennsylvania.*

I received a grant of Tract No. 1327 which I give to people who wish to know our doctrines and usages, with a view of uniting with us; also some four-page leaflets concerning the work of our Tract Society and Sunday School Union, which I have distributed in the Sunday schools to help the collection. I have not been able to observe the results. Those on *Bible Studies for Children's Classes* I intend to introduce in the Junior League work.

The grant of tracts consisted of those adapted to young Christians, packages of which I gave to probationers.

The others were the *Articles of Religion and General Rules*, No. 1327. These I endeavored to give to every family in the Church. I have heard from the packages of tracts that they were very helpful.

We use our tracts largely in connection with revival services. I have them distributed in various ways—sometimes in the congregation, more frequently by committee. I employed the Mercy and Help Department of the Epworth League at some of my appointments. Then I use some in my pastoral visiting, trying to suit subjects to individuals. I give them out for distribution so as to distribute well through the year,

As to any special and direct results, I am not able to report anything in particular. I am convinced that they do good. I am sure that most, if not all, read them, and seem anxious to get them. This shows that they are appreciated. I am among a people who are very slow to move and to manifest any convictions, or no doubt I should be able to report more particular results.



I have found the tracts very, very helpful. Some I have distributed myself, and others have been distributed by the Mercy and Help Department of our League. The tract on *Why I Attend Church on Rainy Sundays* was distributed one Wednesday evening at a cottage prayer meeting, where eighteen persons were present. Each person was requested to read the tract, and then on the morrow hand to another with the request that he read and hand to another, and so on. The next Sunday was, so far as weather was concerned, simply dismal—cold, rainy, dark—but my congregations were larger than usual. I honestly think the tract did it.

To one who was grumbling at inconsistent church members I quietly handed *A Word to Fault-finders*. He read it carefully, while a blush of shame stole over his face; but as he finished the reading he looked up, and in substance said, "Thank you; that's just the medicine I needed, and hereafter if I can't say good things I'll keep my mouth shut and pray." The tracts have been helpful in our revival work, and I am most firmly convinced that if they were more generally used by Christian workers the harvest for the Master would be greatly increased.

As I have organized a Ladies' Praying Band on this charge, which goes from house to house weekly, I thought that they would be more able to do effective work distributing tracts in connection with their meetings than any other society or committee of the church, so they have had charge of this work, and have done it effectively, and results are seen and heard from wherever they go.

The tracts were mostly distributed through the Epworth League. They held open-air meetings on Sunday afternoons, after Sunday school, and distributed the tracts just at dismissal. Some I distributed in my pastoral work, and our deaconess has also used some in the same way. We consider them a great help to us in our work.

In applying for a grant of tracts during the past year I stated then my desire was to use them in connection with my Junior League work. This has been faithfully done. Every Tuesday afternoon we have an interesting Junior League. When I first took it about eight or ten attended. Now we have regularly over fifty. Each week we have a different theme—Bible, temperance, missionary, Methodism; when there are five Tuesdays in the month we have a praise service.

The tracts were distributed faithfully by the members of the Mercy and Help Department of our League among the sick, careless, and ungodly. Care was taken as to the suitableness of the tract to the person. Some were taken to homes, others given on the streets, and one young lady, a dressmaker, attached a tract to the dress before sending it to its owner. We have every reason to believe that this bread scattered upon the waters has accomplished and will accomplish good.

At a temperance rally we served tracts with lunch, with instructions to

read carefully and then give to some one else, admonishing them to do likewise. At revival services in church we delivered tracts to the congregation as the people left the church. We have a supply on hand yet, which will be sent flying, as the leaves, for the healing of the nations, by other methods presently.

The tracts were distributed largely by the pastor personally, with some aid from others, especially in connection with revival meetings. I have found the use of tracts to be a very helpful auxiliary to the work of the pastor in the awakening of sinners and in the advancement of Christians to a "higher life," at the same time affording a ready means of engaging in personal work for Christ.

*Delaware.*

I gave some of the tracts to our city Bible reader, some to our deaconess. I use some in correspondence and pastoral work. I furnish our young people also, and in this way have distributed your grant.

The grant of tracts was used in the prayer meeting, revival, and regular services; there were some distributed by individuals; I kept some in my pocket, and others were placed on a table and each one took a tract as he might feel drawn by the title. I advised all who might see a tract that they thought was just what some of their friends needed to give it to them—either unconverted or not. I do not know what the results have been, but I feel that they cannot be other than good.

*Maryland.*

All who saw the tracts were delighted with the artistic excellence they displayed. We circulated them through the community by means of our visiting committees of the Epworth League. While we are unable to report any direct result, as conversion or a coming out to church service, yet we feel sure that the silent seed-sowing of these little messengers of joy and peace have accomplished much in our community.

I personally distributed some of the tracts in a rural district made up of Protestants and Catholics. The people have but few religious privileges, and I thought the tracts would do them good. The rest were distributed by my little ten-year-old daughter among the workmen of a factory. It gave her something to do for the Master, and we are now having at that place a revival. Twenty-eight have been converted. May not the tracts have helped in part toward this?

*Virginia.*

The tracts were distributed by the Literary Department of the Epworth League. They were received gladly and read very readily; and while we have no data by which we can determine the results I have no hesitancy in saying great good was done. Something has greatly quickened our church life.

*North Carolina.*

I believe that the tracts I received proved to be helpful in my work. I distributed them in my pastoral visits and through the Sunday school teachers, and read them to many that could not read, and also in weekly meeting, as the people are not advanced in education as they are in other places. I believe the result has been good. We have had about forty-five conversions, and the church greatly revived. There was one man who had been given to swearing a great deal. He was an old man, and could not read, and I read the tract of the *Swearing Officer* to him, and since that he claims to be a changed man.

*South Carolina.*

The tracts were distributed with much care, and I believe they have accomplished great good, especially among the unconverted. I gave out a number myself, and had the Committee on Tracts make a special canvass of the unsaved, and hand the tracts out as far as possible.

*Florida.*

A part of the tracts were given to a brother to distribute as he traveled in his business that led him about the country. Others were distributed by giving to the people at church on the Sabbath at the close of the service.

The United States government allows me to send one ounce through the mails for two cents. I have a little pair of letter scales on my desk, and when I have written my letter, very often only one sheet, I make up the rest of the weight in cards and tracts. I find these cards you sent me very good for general distribution. I wish I had thousands of them. When I make pastoral calls I use them.

We derived great benefit by the circulation of the tracts you gave to my charge. I put them in the hands of the young people who are readers and urged them to read them. Every two weeks I would give them one each of another kind. They read them, and are yet reading them.

I started the distribution about two weeks before my revival, and the result of it was doubtless the saving of many souls. I am satisfied that the tracts prepared the minds and hearts for the revival to a great extent.

The tracts were carefully distributed in our Sunday school and among the congregation. I am glad to report that several young men have joined the school, and have acknowledged their desire to be saved. Some of our lukewarm members have been aroused, and are attending church better. Plan for distribution: 1. On the first Sunday in the month we give to all members of the senior Bible class and to the teachers. 2. We distribute among the congregation, taking a subject upon which some of the tracts treat. The result is that many came forward for prayers. I feel safe to say the tracts have done great good in this place.

*Louisiana.*

The tracts did me great service. I gave them to people that did not attend church, and some to saloon-keepers, and asked them to read them and tell me what they thought about them. I scattered them in the lower part of the city, and the people told me they were good reading. I told them to come to my church and I would preach for them, and now I have a Sunday school in the suburbs of the city with about sixty scholars.

*Texas.*

All the tracts granted us by the Tract Society were used to excellent advantage during our revival services. They were carefully assorted, and the selections were pronounced suitable for inquirers after regeneration or entire sanctification. The tracts were handed the seekers in person by the pastor, with the request that they be read and then handed to another. These tracts proved very helpful in special work. A number of altar workers used them to excellent advantage also.

*Tennessee.*

Part of our grant was in plain tracts, which we scattered promiscuously among the people as I thought best suited. The tracts of the rest of the grant had pictures for children. These were handed out to the children as I passed about on the charge. I do not know of any direct results, but the sparkling eyes of the children as I gave them some of the pretty pictures and the appreciative look on the faces of others lead me to believe that much good has resulted from them, as bread cast upon the waters.

The most of the tracts you sent were for those who had acquired the tobacco habit. They have done much good to such persons. Some have stopped the use of tobacco after reading the tract given them. The trouble with most of my people is, they cannot read well, while some cannot read at all. The seed has been sown, and I think will bring some fruit.

I distribute them through the president of the Spiritual Department of the Epworth League, also the Mercy and Help Department, giving them directions how to distribute the tracts according to the character of the people. The tracts are found to be helpful both to the people and to the church; and when a church is helped the community is helped. I use them in the Sunday school among the scholars, and request the children to read them to their parents, and when I visit their homes I find they do so. They are distributed by the Woman's Home Missionary Society with good effect.

*West Virginia.*

I distributed the tracts personally; some in pastoral visitation, some among the children of the Sunday school, some few by mail, inclosing them with letters. I do not call to mind any special instance of good done, unless it be in the case of several "tobacco" tracts, which so dis-



turbed the minds of some of the brethren (and several of the sisters too) that they left the Methodist Episcopal Church to join another that is not so hard on their favorite weed. Also one on the same subject, inclosed in a letter to a friend in Wheeling, was reproduced in a weekly paper of that city, and scattered all over the State.

*Ohio.*

The grant of tracts made to our charge was used by inclosing the tracts with our parish paper. They were intended to inspire a greater earnestness among members of the church. I cannot say that I have known of any particular results. I know that they were read, as in my pastoral work I heard mention of them several times. It is not an easy matter to trace results in this kind of work, but I believe its influence is considerable.

I give the tracts to my people during special service, going through the church myself and asking people to raise their hands who are willing to read tracts, and nearly all the people want them, and the children take them eagerly. It helps to direct attention to religious subjects when tracts are carefully distributed to the people.

Before my special meetings I selected the tracts that I considered the most suitable and distributed them through the town. Then at other times I have distributed them in the congregation special days, as, for instance, on last Thanksgiving Day I distributed *Mr. Adbury's Stupid Thanksgiving Day*.

I distributed my tracts through my Quarterly Conference, Tract Committee, and Epworth League, being careful to make a judicious selection of tracts from the publishers' catalogue. Have found an increased interest in church attendance as a result of such work.

We place our tracts in the bookracks of the church. I am unable to state exactly how much good has resulted from their use, but they have been helpful in revival work and in creating sentiment against dangerous amusements. The people who come to church early read them while they wait. They are nearly all taken away after each service, and the racks are replenished for the next.

*Indiana.*

When I go to visit the people I generally take some of the tracts with me and leave them where I think they can do the most good. Sometimes I give lectures on temperance, and after the meeting the tracts suited for that work are given out. I have also given out a good many on the streets; very often a tract can do what we are not able to do with words.

*Illinois.*

I used some of the tracts in my visiting, leaving at the different houses such as I deemed necessary. We distributed others through the Epworth

League, Junior League, and Industrial Schools. I found that through these methods some good results were reached.

The tracts were distributed to the Norwegian and Danish population in Evanston by theological students, who make visits every Saturday, pray, sing, and read the Scriptures with the people.

I think the best way is to put them in envelopes directed to the persons for whom intended, and then have them delivered through the Mercy and Help Department of the League, which includes the Junior League. I have a large envelope filled with tracts for each person who unites with the church on probation, consisting of *Probationer's Companion*, by Rev. J. O. Peck; *Sprinkling the Bible Mode of Water Baptism*, by Rev. S. W. Brown; tracts on the Bible, etc., and deliver them through the League. I send out a circular letter on our benevolent claims to each member of the church in that way. I have members of the League deliver some tracts to the congregation during revival meetings as the people leave the church. I have my stewards leave in each home tracts on giving, as they attend to their work.

I distributed tracts three times to audiences, that is, I counted my tracts, and mixed them thoroughly. The ushers gave one to every man, woman, and child as the congregation went out of the house. Disadvantages: First, tract-giving did not always fit the case. Second, occasionally some family had two tracts alike. Advantages: First, I knew by counting the tracts left exactly how many were in church. Second, everybody received one, most everybody read or passed the tract to the others, thus multiplying distributors. Third, it brought people to church if announced before. Fourth, my church and name stamped on the tract became a standing invitation.

For years I have carried tracts or Sunday school cards. I give out some in pastoral visits particularly to children; they read or ask their parents to read. I have dropped tracts as I walked the street when I was followed by people who did not come to church, but who would pick up a tract, seeing it fall, and thinking it might be of value. Of course, I knew who was behind me. I have dropped them in car seats, stuck them in barber's mirrors and hotel racks. A stray child took a picture tract home. The mother read it, came to church and was converted; child and mother joined the church; this brought father. Thus a whole family was saved.

Supplies of tracts have been sent at different times to the Deaconess Home and to the Training School in Chicago. Good reports are heard from these. Of Mrs. Lucy Rider Meyer's tract on *Deaconesses: Who They Are and What They Do*, many testimonies of a favorable character are given. Here are a few of them:

That tract was the one thing that gave me courage to offer myself for the work.

It was one of the things that led to my coming into the work.

It was the one thing that led me into it.

It and other tracts on the work have interested our whole League to take up mercy and help work in earnest.

We also give some of the reports from the deaconesses in regard to their work of tract distribution :

I gave a tract to a train boy. It was something about the two ways. He took it, and after a moment went through the car door. Pretty soon he came back, saying, " Lady, I wish you'd give some of them tracts to the conductor and ask him to give 'em to the other boys. We fellows don't mean to be bad, but I guess we're in the wrong way. Maybe the tracts will help us."

I talked with the boy about his life, and pressed it upon him to turn square about. God gave me words to use, and before I left the car he said : " Thank you, madam. God helping me, from this time on I'll be found in the right way." Of course, I gave some tracts to the conductor of the train, and he promised faithfully to distribute them to " the boys."

A deaconess gave to a German boy a tract about swearing. The next time she met him he asked : " Say, lady, how you know I swear ? I never swear 'fore you." This boy's conscience was effectually awakened. Soon afterward he was soundly converted.

One of our Italian men, now in the mission, was given an English tract by a deaconess. He learned to read it, acquired a desire to know more, and is now an intelligent reader of the Bible. He said the other day, " If ever I go back to Italy I fill my trunk full of Bibles for our people."

A foreign-born young man was leaving the mission meeting at the close of the services when a deaconess handed him a tract on the Bible. He had heard very little about that book, being raised in a Roman Catholic community in a foreign country. He was, however, greatly interested, as he could read a few words of English. He secured a copy of the New Testament in his language and commenced to spell out the words. This led to his most wonderful discovery that there was something that could help him in this strange land in God's book. In broken English he repeats the story how light came into his heart, how hope cheered him, and how the word of God helped him to become the manly young man he now is. All who know him testify that his everyday life is most exemplary, and that he patterns everything he does after the instruction in the Bible.

In another case a young man was helping to move the furniture into a building. As the first piece was carried in he noticed a paper lying on the window sill. He picked it up, glanced at it, and saw it was a tract. As he was very despondent at the time, suffering mental agony, although

he said nothing to anyone about it, he looked upon this paper as a messenger of help, and, following its few pages closely, he considered it a message direct to him. He was almost led to think an angel had placed the tract in his path to help him over some of the darkest days of his life.

*Michigan.*

We are very grateful for those tracts, and believe they have done much good. We had about sixty-five conversions last year; I believe these were partly the result of tract distribution. I carry tracts with me and distribute them as I have opportunity, and give them to our Tract Committee, or some earnest Christian who will use them.

The tracts were used by the method of house-to-house visitation. We have not learned of any good results, though if large and steadily maintained congregations mean anything some of the meaning may be attributed to this work. We would suggest as a method of work that certain tracts be inclosed in stiff covers upon which the name of church and hours of services shall be printed and then distributed one week, taken up the next, and passed on, week after week, until all in a given district have read all the tracts. This is a fine method, and would be useful, we think. We have seen this plan worked in a very large church.

I make a practice of carrying various tracts with me in my pastoral work, and think they are helpful to me. I cannot, however, report any definite result from their use. Like many other things, I would not like to do without them. They are useful to me in a general sense.

I make the tracts serve me as my assistant pastors. Keeping a variety on hand, I supplement my work, whenever I can, with a tract. A Christian young lady at one of the hotels has used quite a large number at the house, and reports that they were well received, and in some instances eagerly read. Others have been generally distributed. A Christian lady to whom I once sent, in a letter, a tract on the "higher life," afterward wrote me that her Christian experience had thereby been revolutionized. I think the mail can be used to great advantage in sending specially needed tracts to individuals. Should they not all be sent with a prayer?

The tracts sent us last year were used before, during, and after revival meetings. They were put into the hands of earnest workers and distributed by them. Those on church membership and baptism were very helpful.

I would say that during the late political campaign we have learned a valuable lesson as to the power of literature, and we, as pastors, should profit by even the wisdom of the world. I, for one, wish to use this means more than ever this year.

I received a grant and appointed a committee of three young people, showed them the tracts, gave them a little advice as to what class certain tracts should be given to, and sent them out. They were to make religious calls, and then leave a tract or more, invite to Sunday school and



Epworth League and church service. I appointed, not the most spiritual, but some I was anxious to help. It proved a great help to them, and how much good the tracts will do God only knows, but we pray and expect fruit.

The tracts were distributed in large part in the public congregation, a comparatively small number to individuals and families through pastoral visitation. We have had no direct returns from them, but feel assured that they have done good.

The tracts were given to the Woman's Christian Temperance Union. They distributed them at public meetings and by sending them in letters to friends who are not Christians, and some were sent in a package of literature to the upper peninsula to be used among the lumbermen and miners. We usually select tracts to meet the special need of the person to whom they are given. I cannot tell what the result has been, but where good seed is sown a good harvest must come.

We make up a bundle of tracts for each member of the Tract Committee appointed by the Quarterly Conference, direct them to give away the tracts on "Awakening" and the like; to loan those of more general character, and thus have as many read them as possible; and to hold a meeting once in two weeks in the evening to read tracts and to discuss the subjects presented, said meeting to open and close with prayer. We organized a regular reading circle and selected lessons from tracts. When one tract was finished we brought in other tracts and books.

Results: Whereas nothing was raised for the Tract Society last year, this year the collection was \$3. The spiritual life of the church was greatly helped. An interest in tract work was created that did not exist before.

#### *Missouri.*

I gave the tracts to the president of the Mercy and Help Department of our Epworth League. She made use of her committee in the distribution of the tracts. Some they gave to persons on the street as they met them. Others were distributed to those confined in the city workhouse. Wherever the opportunity would permit they sought to make use of the tracts.

#### *Iowa.*

Our plan is to turn the tracts over to the League Department of Mercy and Help. They distribute them to people in the jails and all other places where they deem it wise. Then they divide them into sets, namely, those calculated to convict, comfort, etc., and hand them to individuals. This year we intend to pay special attention to hospital distribution. The silent sermons they preach are worth a great deal to our work.

I distributed personally nearly all the tracts you sent. I am now using a few that were left over. I have had no personal testimony that the tract led anyone to Christ, but numbers to whom I handed tracts were

converted. I think we never had a meeting in which no one was converted. I have always used tracts freely.

The tracts were distributed in various ways. Some I gave out on my rounds of pastoral work, some were distributed as the people passed out from the church. Once I read tracts in the prayer meeting, and then distributed them to the people present. Others were given out from week to week in our young converts' meeting.

The tracts were chiefly polemical, and were used to forestall dangers of proselyting by other denominations, which at the time seemed imminent. I thought it better to distribute reading matter on the disputed points of doctrine than to combat the errors in public discourse, the latter plan having the disadvantage of advertising and dignifying the proselyters by a show of opposition. I placed the tracts on a table in the vestibule of the church, and asked the congregation to take a sample of each, with the understanding that they were either to return the tract after having read it, or hand it to a neighbor or friend who would read it. Everything worked as I desired, and when the teachers of the opposing views withdrew from the field, as they did presently, it was without having made a single pervert.

I got our Epworth League to pay the amount we were apportioned for the Tract Society, and our share of tracts was obtained for their use. They distributed them by their members. We feel that much good is done in this way. Leagues are selecting tracts for special cases and persons, and we see some good fruit.

I will relate one instance. About six years ago I had a church out in a county where the Germans were settling thickly and buying out the Americans. They were of the most godless class of Germans. When I sent in my tract collection I ordered a lot of German tracts, which I circulated myself and through a committee of young folks to the German young people. Many of these bore good fruit. On the way to this appointment I passed a German boy every Sabbath, about ten years of age, who was in dirt and rags, herding cattle in the highway. I gave him a tract, which he read with great delight. The next Sabbath he showed by his looks that he wanted another. I gave him two or three. Soon after this his father, a very poor man, met me, and said the tract I had given his boy had given them much light, and he wanted all his children to go to our Sabbath school soon as he could get them some clothes. I reported this to our good people, who soon had them fixed for Sunday school. There were four of them, and all very bright. The one I first gave the tract to—the oldest—has been converted, and by the help of friends and his own strong will is at school, and I feel sure the Church will some day get splendid service out of him.

#### *Kansas.*

The tracts were distributed through the Mercy and Help Department of the Epworth League. The value of this work was very great to the

League. The League placed some of these tracts in the jail, and we believe good was accomplished.

The tracts given to this charge were distributed by the Epworth League, and were read with interest and profit.

My method of distributing tracts is to carry a supply with me all the time, and in my pastoral work I manage to leave one touching on the subject most adapted to the spiritual needs of the person visited. I do all my own distributing. I find that this is the only way I can use them judiciously. Using them in this way I know many persons have been helped. Especially do I find the "Awakening" series helpful in revival work.

I received the tracts which you kindly donated to this charge some time ago, and distributed the same among the members of my Tract Committee for general use. I regret to inform you that the tornado which struck our town on May 17 entirely demolished and carried away two of the homes and very seriously wrecked the third home of the members of this committee, so that the tracts have been scattered whither the wind listeth, and no trace can be found hereabouts of any of them.

Of course, this brother received another grant of tracts, of the distribution of which he later on reported as follows :

The second batch has been used in street meetings held in our city during the summer and in our revival meetings just closed. I have not heard of any direct results from the tract work, but feel sure they are a very efficient agent. Indeed, I keep a number on hand all the time for mail and personal uses during pastoral visitation.

The tracts were distributed to all, by children especially instructed for the work. Children from twelve to sixteen who seemed to be adapted to the work were taught to distribute by sending or handing to each person a tract well calculated to aid in some way, or help to Christ or some Christian virtue. The children were strengthened, and had a report to make at the Fourth Quarterly Conference, and they were made to feel they were part of the church, and encouraged to do something. Many people, especially young people, were helped and righted in many things, especially where they entertained erroneous ideas. I like to use the children, under the supervision of the best of our young people, for this important work. It is a successful manner of introducing them into the work for the Master, and helps especially the workers. I have the work done through the Junior League, but have the same workers on the Quarterly Conference Tract Committee, to give them official recognition, and bring them into touch with the church. We especially need tracts peculiarly adapted to our Western people. We are not interested in great cities, nor seas, nor ships, nor wharves ; for the people, with rare exceptions, have never seen these things. Our people need instruction in Sabbath keeping and against desecration, also as touching follies, dancing, card playing, to-

bacco, etc. Of course, we're temperance in Kansas, but our young people need to be kept awake on these things.

*Nebraska.*

The visiting deaconesses distributed the greater part of them in their work, carefully reading each one so as to accomplish the most good. On our way to church we carried some with us, and when we saw anyone standing idly by gave him one, asking him to read it carefully. One Sabbath one was handed to an unsaved man with a kind word; the next Sabbath evening he was at the same place waiting, and so for several weeks he was there waiting for his tracts. He said they had been a great help to him. Some were given to the workmen in the workshops and proved a blessing to many. One of our deaconesses is engaged in evangelistic work, and they were very helpful in her work to those awakened or those who thought it not necessary to be in the church. Also those pertaining to dancing and card playing, etc., were very much needed and just the thing for many of our young people. One said it had settled the dance question for her. The one *Ingersoll under the Microscope*, by Dr. Buckley, is constantly being loaned. One man, leaning to the infidel side, said it was the most reasonable and satisfactory thing he had ever read.

*Wisconsin.*

The tracts so kindly forwarded have been of great service to me in my work in this extensive circuit.

The tracts were distributed by the Mercy and Help Department of our League as they visited from house to house, mostly among outsiders, and we have reason to believe that they did much good.

The tracts were distributed through our deaconess. Any definite results therefrom did not come to my attention. Like many of our sermons from which we hear of no fruits, we trust they did good.

I distributed many of the tracts among the preachers in my district, and other persons whom I knew would make the best use of them. I am very thankful that our Book Concern has published so many excellent tracts in the Danish language, and that the Tract Society so cheerfully, and in such a liberal manner, is granting tracts to be distributed through our missions to foreigners within our borders. The blessed seed thus sown will surely yield a golden harvest for God, the Church, and our country. We will be sure to do our duty in regard to the collection for the Tract Society, which I consider to be a powerful ally in our work for the salvation of the world.

*Minnesota.*

We distributed the tracts through the Epworth League, and they have done good service.

The tracts which I received were distributed by me and others on our visits to the different homes and places in southern Minnesota. On some



of them we printed the order of our services and time of meeting, and many were thus drawn to our meetings. The tracts thus did a great deal of good.

The tracts have been of great value to me in my work. I have taken them to the homes of the people that are not churchgoers, and as a result many are attending our church. I give them to the unconverted as I meet them upon the street, in the hotel and railway station, and I have no doubt many persons will have their hearts touched by the reading of these instruments of God.

I cannot report how many tracts have been distributed, although I know a large number have, but our hospital deaconess has used them quite extensively in her work with the patients, and I have distributed them in my visiting deaconess work. I never give a tract to anyone unless I know his particular need, as I do not believe in handing them out indiscriminately. Some Christian people have told me of being helped spiritually by some of them. I think the tracts on amusements for young people are very good, and I think some have been helped that I have given them to. I believe that much good has been done by this branch of our work.

*North Dakota.*

I have distributed many of the tracts, endeavoring to do so as judiciously as I could. I have given some to those with whom I have met in my home, in traveling, and in pastoral visitation. I have also inclosed some with letters. I have not as yet been permitted to learn what have been the results of these efforts in sowing the good seed. But I hope that later I may have the privilege of reporting much good accomplished by this means.

*South Dakota.*

The tracts were used in our fight to retain the prohibitory clause in our State Constitution; they were on prohibition and total abstinence. The distribution was made by our Epworth League president and myself. I am sure that good resulted from them, because of their worth as tracts.

*Oklahoma.*

We distributed the tracts mostly through the League and some committees from cottage prayer meetings. The tracts sent us were very fine and were much appreciated.

The tracts have done a great deal of good. One young man was brought to Christ and united with our church by reading Dr. Spencer's tract, *He Did His Best*. This brother is now attending one of our schools preparing himself for the ministry. My method of distributing the tracts is to take a few suitable ones with me when making my pastoral calls. I also distribute them at the close of my Sunday evening services, which I always aim to make evangelistic, looking for immediate results. I believe if the pastor will take his station at the door at the close of the service and with

a warm hand grasp, a silent prayer, put this eloquent messenger into the hands of his people, God will bless the effort. At any rate I have found it so.

*Oregon.*

These tracts were handed out by myself with the request that they be returned to me and I would hand them out again and make a circulating library out of them. This is the most needy field to which I have ever been sent. The people are poor. They have no reading matter.

I distributed the tracts myself from house to house and upon the streets and in the church after service. This gave me liberty or opened the way for me to invite each one personally to attend my meetings and to tell what they thought of becoming religious and giving themselves to God. The results were marked in my revival meetings.

I have used tracts in pastoral visiting, finding out the needs of the person or persons I was calling on and putting into their hands what I thought would be helpful. They were very gladly received, and I found they were read eagerly. I have given the picture tracts to children, and found they were treasured. I gave selected packages of tracts to various persons, who are distributing them in a similar way. I find them efficient aids, and though I cannot call to mind anyone converted through them, we have had a number who have been greatly encouraged in their seeking Christ, and others who have been built up in the faith.

Astoria has hundreds of fishermen, fishing salmon on Columbia River. They are of all nations—Americans, Russians, Finns, Scandinavians, and a few Germans. As most of them live in their fisherboats they seldom come to any service on Sunday; so when they are drying their net on the netrake there is always a chance to give them tracts, which they always take and read, especially if they get them in their own language. Last summer I got tracts in nearly all languages except in the Finnish.

*Washington.*

Some of the tracts were distributed by members of the Epworth League. I usually carry them with me when I make pastoral visits. I think them a great help to me.

The tracts were thankfully received and gladly accepted by those to whom I handed them. I distributed them in public services and on pastoral visits to such as I hoped would be benefited by reading them, and I hope they did good, though I do not know of any particular case of special interest. The people in the rural districts here get very little religious reading.

A number of the tracts were distributed by myself. I picked suitable ones out and handed to the Sunday school scholars and teachers. I then put them into the hands of my class leader, and he distributed the rest. My opinion is that they are "visitors" that are always welcome and often powerful in persuasion.

I ordered tracts in sufficient quantity to put one in each family represented in the church; such as *Preparing for Revivals*, *Counsels to Converts*, *My Duty as a Church Member*, *How Can I Help the Church?* *How to Help and How to Hinder the Prayer Meeting*, *Thirty Reasons Why the Conversion of Children*, etc., *A Pastor's Welcome*. These I distributed myself. For other tracts on temperance and for more general distribution I have the help of the Committee on Tracts. The tracts were brief, to the point, could be read in a minute or two, and thought over when the preacher was gone. I felt they were an additional voice, teaching and urging to Christian faithfulness. They irritate, sometimes, but are so generally helpful that I cannot afford to do without them.

The tracts were distributed in different ways. One, entitled *Our Prayer Meeting*, No. 2584, I distributed to each member of the church on New Year's Day with "Greetings from your pastor" written on the back. It could be used with a cordial invitation to attend printed on the blank page, and also giving the name of the church, pastor, date, and time of meeting. Dr. Spencer's tract, *He Did His Best*, I distributed to the members just before a revival effort, and spoke of it publicly. I think it helped. Several of the four-page tracts (with a blank inside page) on "Awakening Responsibility," etc., I folded over and had printed a neat invitation to attend revival services then in progress. It would be better with a blank outside fourth page, a neat front page, and an invitation to any service of church prayer meeting, etc., and have them regularly distributed by Tract Committees. Other tracts I distributed in the seats during special and regular services. Others I spoke of publicly and asked the congregation to take one or more each, read, and circulate. I stood at the door giving them out. These methods may not be the best, but they seem to obviate any unpleasant suggestiveness, such as giving a notoriously stingy man *Brother Ruggles's Heart Disease*, etc. Last year is the first time we have tried the help of tracts in special work. I think our prayer meetings were made better, and do not doubt a good effect from their use during special meetings.

Every year of my five years' pastorate I took a collection, and every year received grants. I usually sent for and received copies of abstract of Discipline, Rules, etc., and *Counsels to Converts*, giving them to the probationers, and, in fact, to any person who would come forward for them. I found this to be an excellent method to produce an intelligent idea of the requirements of the Church. As a fact of interest let me tell of a man who was converted in a ten weeks' meeting we had about two years ago. He was a traveler from California, and soon left our town. Not long after he wrote me a letter of thanks for my interest in him, and gave a good testimony. I replied, inclosing a tract, entitled *Counsels to Converts*, and urging, among other good practices, that he read it carefully. On my way East in October I spent a week in San Francisco, and one day in a restaurant recognized at a distant table the man of whom I am writing. His appearance was reassuring, and after studying him a little while I approached him and renewed my acquaintance. He seemed overjoyed to see

me and gratified me by telling of his membership in and constant attendance at the Central Methodist Episcopal Church. But best of all was my pleasure when he drew from his pocket the tract I had sent him, in good state of preservation, and assured me that it was his regular practice to read it once a month. The little tract was indeed "bread cast upon the waters."

*California.*

We have tried to make good use of the tracts received from you the last two years. In the first place we ordered just those tracts which we thought could be used to advantage in our town. The first year our committee with discrimination divided these tracts into thirty parts, giving one package to each of our thirty class leaders for distribution in the section of the city assigned to him. The past year we ordered with reference to the Sunday school, and then gave about one dozen to each of our forty Sunday school teachers for distribution in the classes. We ordered many on the subject of Christian giving, as we think that very important teaching to give our people.

A careful examination of the reports here presented will show a varied and interesting account of modes of tract distribution. The methods here described are as follows: By the Tract Committee; by the Epworth League; in pastoral visitation; by deaconesses; to the congregation while seated in the pews; placed in pews before the congregation assembles; handed to the congregation as the people pass out; placed in the bookracks of the pews; placed on a table in the vestibule of the church; given to children who are in the congregation; inclosed in the Church paper; by a reading circle; by the Woman's Christian Temperance Union; by visitors appointed for the purpose; by the Band of Hope; by inclosure in letters; by Sunday school teachers; by Sunday school scholars; by the Young People's Missionary Society; by the Ladies' Praying Band; by Bible readers; by class leaders; given to people to read with a request that they, after reading them, hand them to others for the same purpose.

It will be seen that, according to the reports received, there are here more than twenty modes of distributing tracts. It will be well for pastors carefully to consider this matter, and perhaps they may find some suggestion which will aid them in the work of tract distribution.

On looking over these reports we are surprised to find that the Tract Committee of the Quarterly Conference is so sel-



dom referred to. Out of one hundred or more pastors sending their reports only about ten refer to this committee. It may be well, therefore, to insert here the provision of the Discipline for this purpose; it will be found in Section 434:

“It shall be the duty of each Presiding Elder to bring the Tract cause before the last Quarterly Conference of each year, in each charge within his district; and said Conference shall appoint a committee, of which the pastor shall be chairman, whose duty it shall be to devise and execute plans for local tract distribution.”

It is not necessary that the members of this committee shall distribute tracts in person, though, of course, there can be no objection to that. It is their duty, however, to devise and execute plans for such distribution. They may employ any of the various agencies referred to above, or others which may be suggested. It should be noticed also that the pastor is the chairman of this committee. We frequently receive applications for grants of tracts signed by some lay member of the committee, as “Chairman of the committee.” The only chairman to be recognized, according to the Discipline, is the pastor of the church, and grants are never made unless the application is signed or indorsed by him.

#### NORWAY.

The Rev. C. Larssen wrote from Christiania, under date of November 17, 1896, as follows:

At our Annual Conference lately held at Sarpsborg the Book Agent was appointed to extend the hearty thanks of the Conference to the Tract Society for the assistance given us during the last year. We have, as a result of your favor, been enabled to spread thousands of awakening and thrilling tracts all over our beloved country, tracts with a good ring in their tone, packed full of Gospel truth and Gospel blessing, and we have good reason to hope that these efforts have greatly promoted the glorious kingdom of Christ our Saviour. Our several ministers have faithfully done their best toward the distribution of these tracts, and, besides this, tract committees have been appointed in the societies, consisting of members greatly interested in this work.

The Annual Conference adopted a resolution requiring the Book Concern to translate and publish tracts in the Finnish language. We have, especially in the north of Norway, often occasion to meet this people. We find them in thousands living on the borders of civilization, but in no way influenced by it, and to a great degree unacquainted with the word of God. These “Lapps” and “Finns” have an existence somewhat similar

to that of the North American Indians. We are, therefore, anxious to distribute tracts among this people. What a blessed work this would be, what an opportunity to bring the Gospel to these degraded and lost souls!

Our Book Concern works under very trying and difficult economical circumstances, not even to mention the great competition that now prevails in this kind of business. The Annual Conference has, therefore, required me to apply to you for financial support this year also, enabling us, if possible, to extend our influence and distribute tracts gratis among the people; this has especial reference to the Laplanders in northern Norway. If it would be possible for you to increase the appropriation, taking the above-mentioned matter into consideration, you will thereby promote the spiritual interests of a greatly benighted people. Your renewed help will be looked forward to with great expectations, and will, we trust, continue to bring a blessing to thousands.

#### SWEDEN.

The Rev. J. M. Erikson sent us the following, dated Stockholm, December 18, 1896:

We are very thankful to the Society for the aid we have received for many years. The money has been used for the printing and distribution of tracts, especially such as are calling unbelievers to turn to God and be saved. These tracts are sold from our Book Concern at mere nominal prices, and distributed by the Tract Committees appointed by the Quarterly Conferences. As our churches must use all their financial resources for supporting their pastors and paying other regular expenses, they can scarcely give any money for tract work. Nevertheless, we take a collection every year for the Tract Society, and these collections have been returned to us with a gain as large as that which the farmer gets in harvest time for what he gives out in the spring. We know many instances in which a good religious tract has been the agent by which a poor sinner has been guided to take the first step in the right direction, and has been led to the Saviour to find peace in his name.

This year we have printed a number of small pamphlets for the young. We have also made preparations for publishing a special kind of tracts. These will have an appearance as attractive as possible. We want such because there is much ungodly literature published in our country nowadays, which easily finds its way to all classes of people. We must counteract this literature and advocate the religious belief, scriptural holiness, and a sound Church government; and to do this we are compelled to give something that is preferred to the other. May God help us! We have a mission in this respect which we must fulfill with the utmost care. And we are sure that you will give us all the aid in this work that you are able to.

#### DENMARK.

From the Rev. J. J. Christensen, Copenhagen, we have the following, dated December 1, 1896:

We are very thankful to the Society for the money for tracts in Denmark. Our young people are greatly interested in circulating the tracts. In Copenhagen I send out our young people in different directions, some to the hospitals, where the tracts are received with great joy and have been made a great blessing ; some on the streets and some from house to house. We often see people in the church of whom we hear that a little tract has brought them to repentance. We must continue this blessed work, and hope that you will help us also next year so we can be able to reach still more of our people.

#### FINLAND.

The following letter from the Rev. N. J. Rosen, containing a report of tract work in Finland for the year 1895, came too late for insertion in our last annual report, and is, therefore, given here. It is dated Helsingfors, December 10, 1895 :

It is with a feeling of the greatest thankfulness that we hereby acknowledge the assistance so kindly rendered by the Tract Society during the year 1895. This assistance has placed us in a position to proceed with the important work of publishing and circulating religious literature. As we still lack the means to publish works of more extensive compass we have taken special pains to work up these, our church papers, to a higher standard of literary worth, and obtain for them the widest circulation possible. We rejoice to say that our efforts in this direction have been crowned with success. Both our papers, *Nya Budbäraren* and *Rauhan Sanoma*, are published monthly in an edition of over 2,000 copies ; the same having readers and friends among all classes of society. These papers carry the message of salvation to extensive circles too far distant to be reached with the word when verbally proclaimed, and many by this means have been converted to the Lord.

As a special circumstance which looks promising for our future work in this country, we notice the fact that, although our Mission is still so new, we own two papers for adults, with more than double as many subscribers as there are members in all our societies ; besides these we have two children's papers.

In consequence of certain laws existing in this country our work has hitherto been attended by sundry difficulties which have somewhat impeded our efforts in publishing religious literature ; we have, in consequence, now taken measures that will clear the way of the same for the future, and give us free scope to work.

Our young people's societies perform a highly important part as propagators of press productions. They visit hospitals and the poor, distributing the word of life among these unfortunate members of the community. We have, during the year, by their cooperation gratuitously distributed large numbers of papers and other printed matter.

The following productions have been issued from the press during the year :

	Copies.	Pages.
<i>Nya Budbäraren</i> .....	13,000	104,000
<i>Rauhan Sanoma</i> .....	13,000	104,000
<i>Elemän Tie (The Way of Life)</i> .....	2,000	302,000
Music to the Finnish hymn book.....	1,000	176,000
	29,000	686,000

Accompanying this report we received a package of books and tracts printed in Helsingfors. Among these are a hymn book and also a volume containing hymns with tunes, a Methodist Discipline, and several tracts.

Again, November 17, 1896, he writes :

To the praise and glory of God I can say that he has added his divine blessing to our efforts in our endeavors to spread good literature, and thus promote a true and lively piety among the inhabitants of this country.

By means of the grant of \$500 which the Tract Society so kindly allowed us, we have been in a position to continue the publication of both our magazines, *Nya Budbäraren* and *Rauhan Sanoma*, of which 45,000 copies are issued in all, amounting to nearly a million pages.

Among the works commenced but not yet completed is a collection of John Wesley's sermons in the Finnish language. These additions are filling a long-felt want, and will certainly exercise a most wholesome influence on the Finnish community at large. The economical results of our publishing work do not, however, show much pecuniary profit, as, in order to facilitate the distribution among the poorer class of Finlanders, we are obliged to sell our literary productions very cheap. We have, besides, given away about 10,320 copies, or 78,510 pages, of printed matter for free distribution. The word of life which in this way is sown may at times lie concealed in the earth before any fruit can be seen, but now and again the glad tidings reach us of a soul who has found the way of life or of others who, through the instrumentality of our literary productions, have been helped onward in their struggles to follow their Saviour.

#### SWITZERLAND.

The Rev. H. Kienast, writing from Zurich, November 12, says :

At several places we held blessed tract services. The Tract Societies of our churches distributed during the year 400,000 various tracts. The Rev. E. A. Schmidtman, Agent of our Book Concern at Zurich, has given a good example by distributing himself about 200,000 pages of the *Friedensglocke* and other tracts at the Federal Shooting Festival at Winterthur. Great activity is being shown by the fortnightly pamphlet *Friedensglocke*, with a circulation of 26,000 copies (increase, 12,140), or 2,756,000 pages for a year. The new editor is the Rev. G. Frei, at Herisan. This is one of the most valued religious papers in Switzerland, and successful among the unconverted mass of the people. A man was in



the prison awaiting trial at Lofingen and refusing to own his crime. His mother brought him a *Friedensglocke* which contained an article on the confession of our sins. By reading this paper the Spirit of God worked in his heart, and the prisoner confessed his guilt. Somebody laid a tract on the doorsill of a house. The inhabitants, quite indifferent to religion, saw the paper at night, took it up and read it. The wonderful result was the members of this family have been converted and give glory to God to-day for the blessed activity of the Tract Society.

#### ITALY.

Progress is still made in this interesting, though difficult field. In a letter from Dr. Burt, dated Rome, February 14, 1896, he says:

I am sorry that this year my report shows a deficit. This is due to the reduction made in the appropriations and the great need for increased expenditures. It has been, however, the most successful year we have ever had for our publications. We have received on the field 3,639.70 lire, or about \$727.94, a sum never before realized in our publishing house.

Under the officers of the Tract Society we have issued during the year 115,700 volumes, containing 2,009,434 pages. The *Evangelista*, our weekly paper, has been our leading publication, and is constantly improving, growing in favor and gaining influence in every part of the Italian world. For the year 1896 four more pages will be added, making twelve pages of solid reading matter. It goes where we have yet no mission organized and where no preacher could go. It does pioneer work and is preacher and pastor to many who are as sheep without a shepherd. In some of the country towns the people gather together in the evenings and read aloud the articles. One woman said she would put off buying a new dress so as to subscribe for the *Evangelista*. We have this year published two books of considerable interest which were first published in serial form in the *Evangelista*. They are *Winter Evenings* and the *Two Sisters*. They are religious controversy and instruction in the form of story and narrative. They were both written by a Wesleyan minister who voluntarily cooperates with us in our publications. We published also a number of tracts in the form of dialogues between Roman Catholic and evangelical Christians. We have also published several tracts—*Silas Told*, *Christian Conversion*, *Triumphs of Love*, *Socialism as Judged by the Word of God*, *Abate Martino on Methodism*, etc. On the occasion of the National Festival, September 20, 1895, and the dedication of our new church at Rome, we published a beautiful special number of the *Evangelista*, which was a great success. I have no doubt at all of the ultimate success of our Mission in Italy, if together with the preaching and schools we educate the people and mold public opinion through the press. Now that we have the new magnificent building in Rome we need to enlarge our publishing appliances by investing at least \$2,000 in a press and other materials. It would be capital well invested.

In view of the enlarged opportunities afforded by the erection of the new mission building, the Board, at its June meeting, made a special grant of \$875. In a letter from Rome, dated November 14, 1896, Dr. Burt writes :

We are grateful for the help afforded us in founding our publishing house and in carrying on our work thus far, and we are more than ever convinced that there is no one branch of our work in Italy more important than that which we are doing through the press. At our last Annual Conference the Committee on Publications, in its report, recognized this fact, and, after thanking the superintendent for having founded our denominational publishing house and for having brought our paper, *L'Evangelista*, to be the leading evangelistic paper in Italy, urged that we might now begin to publish some books, since there were several men in the Conference fully competent to write them. This would be easy if we had a market for the books that would pay, but unfortunately as yet our people are comparatively few in number, and of these many are too poor to buy books, and some cannot read. Yet the books are absolutely needed for the instruction of those who can read, and especially for our young people. We must have them if we would build up here an intelligent Church. You give us the only help we have for this purpose, except what we get from the people here. I know that some make great sacrifices in order that they may buy our paper and our books. We pay nothing for manuscript, either for books or for articles in our papers. We cannot afford to, hence the authors furnish them, and we give them perhaps fifty copies of the work when published. If we did nothing but publish our paper with the money received we should be doing a great work, but besides issuing every week 1,800 copies, or 21,600 pages of *L'Evangelista*, we have published 20,300 copies of various tracts, containing 1,336,500 pages.

#### INDIA.

The only report we have from India is from the Rev. A. M. Rudisill, D.D., of Madras. After spending several years in this country perfecting plans for the improvement and extension of his work in connection with the Mission Press at Madras, Dr. Rudisill returned to India last summer. He wrote to us the following letter from Madras, October 6, 1896:

In giving estimates of the work to be done by our publishing house for the year 1897 for the Tract Society of the Methodist Episcopal Church, I am glad to report that we have now in running order all the new machinery I have been collecting during the past four years. Ours is the only Methodist press in an area of 244,530 square miles, inhabited by 49,620,632 people speaking different languages and fast becoming a reading population. The people are so eager to read that in a small portion of this territory, within one year, 5,000 entire Bibles were sold at twelve annas

(nearly twenty-five cents) per copy, by the agents of the British and Foreign Bible Society, and an additional 5,000 were ordered to be printed. Being a member of the Committee of the Madras Auxiliary of the British and Foreign Bible Society, I give this from the report presented, and the proceedings of the committee. These Bibles cost thirty-six annas each. By selling at these cheap rates the people are willing to buy. This one fact is sufficient to show the importance of our publishing interests. It is also worth noting that the demand for these Bibles was created by circulating small portions of Scripture and tracts.

You will remember I reported to you last year the conversion of an astrologer, which was brought about by the reading of our tracts. I take great pleasure in reporting this year the conversion of a priest, who for thirty years was worshiped as a god, but now cries to those who formerly worshiped him, "Behold the Lamb of God, which taketh away the sins of the world!" He, too, owes his conversion under God to tracts from our press, given to him by one of Miss Grace Stephens's workers of the Woman's Foreign Missionary Society.

In selecting matter to print for the year 1897 we kept in mind the growing need of temperance literature in the vernaculars. Temperance societies are being rapidly formed by the natives, and they beg for literature in the vernaculars. Temperance literature of a spurious kind has been issued here in India in favor of moderate drinking, and we must counteract such teaching.

Bishop Thoburn's sermonettes are clear, pointed, and marvelously adapted to help the native intellect to a knowledge of the truth, and so we give great prominence to his sermonettes.

By the combination of our photo-engraving, electrotyping, and the Hazeltine booklet machines we are able to print sixteen-page booklets and bind them at the rate of twenty for one cent. We hope soon to be doing this in many languages.

#### CHINA.

The Rev. James J. Banbury sent us the following brief but interesting statement from Kiukiang, October 13, 1896:

The sphere of our influence as a Tract Society is constantly widening, our publications now being scattered both far to the north and west, as well as through the whole of Central China. It is not for us to discern all the good that is wrought, but we know that the tracts find their way into many places as yet unvisited by the preacher and evangelist, and doubtless the silent messenger is often used by God for conviction and comfort. We tender you our grateful thanks for your aid in the past, and crave a continuation of your grant for the forthcoming year.

#### JAPAN.

It is encouraging to notice the progress of our work among the remarkable people of this Eastern empire. We are sure that the following communication from the Rev. J. W. Wad-



man will be read with great interest. It is dated Tokio, December 1, 1896:

Our tract work in Japan is growing year by year. We could not do without this powerful auxiliary in the work of sowing the seed of God's truth in this empire. Last year our Methodist printing presses turned off nineteen of these messages of salvation, ranging in size from a one-page leaflet to one of seventy pages. These were widely scattered all over the field we occupy. To all the missionaries of the Methodist bodies laboring in Japan, as well as pastors, evangelists, and Bible women, our house gives a five-year grant. This in itself creates quite a distribution, and is a powerful adjunct to our work. Letters are constantly being received testifying to the appreciation of the missionaries themselves, as well as the pastors, for these grants. But we also sell thousands of tracts beyond these donations. Two years ago our sales amounted to 470 yen; last year they aggregated 1,075.29 yen. This is a very encouraging sign of the interest being taken in this department of our growing work. One of our tracts last year, entitled *Objections of Japanese to Christianity*, by the Rev. G. F. Verbeck, D.D., had a marvelous sale. The first edition of 10,000 was exhausted in a few months after its publication. Next month it will reach its third edition of 10,000 each. A few days ago the Rev. T. T. Alexander, D.D., a Presbyterian missionary, called for 4,000 copies of *Sowing and Reaping*, a leaflet prepared for us by the Rev. Mr. Usaki, of the Methodist Episcopal Church, South. Dr. Alexander said that the Japanese pastors of the church in Tokio were organizing a month of protracted services and wished to have this leaflet for street distribution, for they regarded it the best and most suitable for the purpose of anything yet published. By the way, Dr. Alexander is the President of the American and English Tract Society's committees in Japan. We speak of these things to show how much our work is being appreciated, and the hold it is having in this land.

And now I wish there were time and space in order to narrate some of the many pleasing incidents in which, under the blessing of God, our tracts have spoken the message of salvation to immortal souls. Only today the Rev. S. Ogata, Presiding Elder of our Tokio East District, told me of a case he encountered on the train a few days ago. He was traveling to Utsunomiya, and as usual had a few tracts in his carpetbag for distribution in the cars and elsewhere. He handed one of these little Gospel "dodgers" to a young man sitting there, smoking an American cigar. The youth thanked Brother Ogata for the tract, and at once began reading it. It was *My Conversion in Hawaii*, by Henry T. Ando, one of our leading laymen, and now a member of the government. It was not long before the youth forgot the cigar, so deeply interested was he in that wonderful story. When Mr. Ogata was about to leave the train the young man requested a few moments of conversation, in which he avowed his purpose of learning more about the "great power" which had done so much for Mr. Ando. Mr. Ogata handed him some more tracts, got his



address, and promised to write to him. Upon his return to Tokio a letter was awaiting him from this same youth, in which he requested to have a Bible sent him at once, and also asking to be remembered in our prayers, for he was earnestly seeking Jesus. Praise God for these ventures! His blessing accompanies his truth wherever it is cast upon the waters.

Our pastor here on the Ginga was distributing tracts a few weeks ago in a "house-to-house beat," when, encountering an old man who was seated in the door of his house, cutting wood, he offered him a tract. The old man grew exceedingly angry, and acted as though he meant to cleave Brother Ukai in twain with his uplifted blade. He desisted for a moment, and the brother had an opportunity to explain quietly and lovingly the nature and purpose of the leaflet. It was no use, however; the old man went on vigorously with his chopping. He was evidently badly upset, for the Japanese are usually polite, and although they do get angry, yet they have wonderful self-control. Brother Ukai, however, felt that he had struck a special case, and so he called again and yet again. Well, the result of it is that the old gentleman was in our preaching services last Sabbath, and appeared to be deeply interested. Ukai San says the man will be soundly converted long before Christmas.

I could mention other instances like the above, but the report must not exceed one thousand words. Suffice it to say, dear American brothers and sisters who contribute yearly of your means to the funds of this glorious tract work, I for one feel that there is no work which tells so much for God in these Eastern lands as does this tract distribution, and especially here in Japan, where everyone can read, down to the jinrikisha man who bowls you along the street, and where everyone enjoys reading too. I believe there are scores and scores of Christians in America who really want to contribute something toward Christianizing Japan. Well, you can. You can write a message; you can send a tract; you can appeal to some poor soul; you can represent yourself by a contribution to this work which will be blessed of God to you and to others.

#### MEXICO.

Our brethren in Mexico are still issuing great quantities of printed matter to aid them in their missionary work. Their old presses are wearing out by continued use for many years, and they greatly need to have this serious want supplied. The Rev. W. C. Evans wrote as follows from the city of Mexico October 25, 1896:

According to instructions received I send you report herewith of work accomplished with the grant which your Society so generously made to us during 1896. The first item in the report to which we desire to call your attention is the fact that we used \$50 less this year than last in aid to the *Abogado*, which thus represents a gain in self-support to that publication. You will notice also by the line "Grant-in-aid," at top of report, that we have been enabled to apply moneys received from other sources—

job work, donations, etc., so that in no case have I been compelled to charge the entire cost of any publication against your grant.

We next desire to call your attention to the great increase in number of pages printed as against our last report—an increase of 2,196,440, or almost double what we did last year! A large percentage of this great increase, though, must be accounted for by the fact that we were fortunate enough to secure the work of printing a large assortment of tracts, which were published by a grant made to the general work in Mexico and to all denominations. This made it possible for us to produce our tracts cheaper than ever before, and cheaper than we can ever do it again unless we are so fortunate as to secure like conditions. We feel great satisfaction in presenting this report, and feel satisfied that you will say with us that your money has been carefully and judiciously expended. The establishment of schools in this land of almost more than pagan darkness is making the printed page more and more a power for distributing the Gospel. Everything that comes into the hands of these people—many of whom are but recently freed from the thralldom which inability to read casts about them—is seized and read with avidity. I have seen within the past few weeks a crowd of Indians (native Mexicans), who were themselves unable to read, surrounding a more fortunate member of their race, intently listening as he read from a printed page which he held in his hand. How much of the responsibility of the redemption of this land is therefore laid upon us who have in our care the preparation and distribution of the printed page!

There were issued as tract publications, besides 52,000 copies of the *Abogado*, 24 different tracts, amounting in all to 4,762,840 pages.

#### SOUTH AMERICA.

The Rev. C. W. Drees, D.D., while in New York city on his way back to his home in Buenos Ayres, Argentine Republic, wrote the following statement, under date of December 2, 1896:

The work of our printing and tract distribution has continued during the year on the same lines as the previous one. A carefully selected committee, appointed by the Annual Conference, has had general supervision, and has especially labored to enlist additional cooperation on the part of our own people. Some progress has been made in the matter of securing more type, etc.

The publications of the press have been the same as last year so far as periodicals are concerned, the *Estandarte Evangelico de Sud America* (*Gospel Standard of South America*) and *La Aurora* (*The Dawn*) having been issued weekly. These approximate self-support, and we only apply such portion of your grant in the way of providing for free circulation as seems justified for the purpose of preparing the way for the increase of our paying subscription list and to enable us to keep the price within the reach of a larger proportion of our people. In the administration of our trust we endeavor to strike such a course as we are well assured would

meet your approval. We also use your bounty in securing for our people, through the issues of our own press and by the purchase from other publishers of evangelical literature in Spanish and other Latin languages, such tracts and other literature as will aid us in training our own people and carrying the truth beyond the range of the preached word.

I have recently received an urgent appeal for aid for publishing in the work going forward in Portuguese in two widely distant parts of Brazil.

The first of these is the mission maintained by Brother Justus H. Nelson, at Para, at the mouth of the Amazon, in the issue of *O Apologista Christao*, a Portuguese translation of the *The Christian Advocate*. This is a monthly paper which circulates on the Amazon, and is very ably conducted and widely useful. Brother Nelson has for years maintained this venture at his own cost and at great sacrifice. He would not ask for relief from any sacrifice in his power, and the ground of my request for a grant for this work is simply to enable him to extend the range of the usefulness of his printing work, as he cannot do without such aid. I ask for him a grant in aid of this Portuguese work of \$100 for the year.

The second case above referred to is a similar work, also in Portuguese, conducted in the extreme south of Brazil, about 2,500 miles from Para, too far for the periodical printed in the latter place to serve the needs of the field. It would be a very great help to our work in Brazil if Brother Robinson could have a grant of the same amount just mentioned.

## II.—STATISTICS.

### DISTRIBUTION.

The various mission fields of the Church have been furnished with funds for the printing of religious literature, as in former years. Grants have been made to China, India, Malaysia, Japan, Norway, Sweden, Finland, Denmark, Germany, Switzerland, Italy, Bulgaria, Mexico, and the Argentine Republic.

Tracts have been sent also to every part of our field at home. They have been distributed to immigrants, to the inmates of hospitals, prisons, and asylums, to soldiers, to sailors, and to pastors in their regular work. These tracts amount in the aggregate to 10,065,168 pages. The number of different churches receiving them is 2,224. A detailed report will be found in the list of grants on page 77. Many interesting facts in connection with their distribution will be found in the preceding pages of this report.

### STATISTICS OF THE "GOOD TIDINGS" FOR 1896.

The *Good Tidings* is a paper prepared expressly for the colored people of the South, and circulated among them at

the cost of the Sunday School Union and of the Tract Society. In October, 1874, the two Boards resolved to publish such a paper and to share the expense equally. In 1875 it was issued under the title of *The Berean Lesson Tract*. It was in quarto form consisting of only two pages, on one of which was the regular Sunday school lesson, and on the other some religious reading such as is usually pulished in the form of tracts. Once a month four of these were sent out, one for every Sunday. The little paper circulated gratuitously all over the South, and met with immediate success, being gladly received wherever it went. In 1879 the form and the name were both changed. It was issued in octavo form of four pages to every number, and under the title of the *Good Tidings*, by which it has been known ever since. The following figures will be of interest in connection with its circulation during the year:

Number of stations and circuits supplied, 961; number of schools in the circuits and stations, 2,537; number of scholars, 134,529; number of scholars able to read, 92,133; weekly average of *Good Tidings* distributed, 39,992; total number of copies distributed during the year, 2,079,616; total number of pages in these, 8,318,464. Out of the 961 charges 758 took collections for the Sunday School Union, the total amount raised being \$924.80—an average of \$1.22 for each charge. Collections for the Tract Society were taken in 575 charges, amounting to \$695.12—an average of \$1.21 for each charge.

SOME FIGURES IN REFERENCE TO THE COLLECTIONS FOR  
THE TRACT SOCIETY.

In the following table are shown various interesting items in reference to the collections, as indicated by the lines at the head of the columns. The collections from the Conferences are those which were reported at the sessions of the Conferences held in 1896, with the exception of three Conferences from which, we regret to say, no statistics have been received; in these cases we are obliged to take the reports of the year previous. The general results, however, will not be affected materially. In these reports from the Conferences the statements will be found to differ slightly from the figures



in the Treasurer's report. This arises from the fact that the Treasurer reports what he has received during the fiscal year of the Union, which ends November 30, while the pastors report at Conference the collections taken during the Conference year which then closes. We select the latter for our table because it is at Conference that the number of members is reported, and it is from this report that we make out our average in reference to the collection. In this table the foreign missions are not included, the design being to show what our churches in this country are doing.

We trust that every reader of this Report, especially every pastor, will give to these figures careful attention. Let every member of an Annual Conference look especially at the returns from his own Conference and compare them with those from other Conferences.

## COLLECTIONS FOR THE TRACT SOCIETY.

CONFERENCES AND MISSIONS.	Total Collection reported in 1896.	No. of Charges reporting Collections.	No. of Charges reporting no Collections.	Average Collection from each Charge.	Average Contribution from each Member.	
					Cts.	Mills.
Alabama .....	\$10	8	45	\$0 19	..	1
Arizona Mission .....	12	8	9	71	1	7
Arkansas .....	20	19	32	39	..	4
Austin* .....	[13	7	28	37	..	7]
Baltimore .....	477	146	20	2 87	1	1
Black Hills Mission .....	4	3	16	21	..	4
Blue Ridge .....	12	12	36	25	..	2
California .....	240	107	80	1 28	1	4
California German .....	24	16	3	1 26	2	8
Central Alabama .....	13	11	76	15	..	1
Central German .....	174	107	1	1 61	1	2
Central Illinois .....	297	152	38	1 56	..	8
Central Missouri .....	11	11	84	12	..	2
Central New York .....	317	148	60	1 52	..	9
Central Ohio .....	218	121	46	1 31	..	5
Central Pennsylvania .....	417	214	21	1 77	..	7
Central Swedish .....	57	38	8	1 24	1	1
Central Tennessee .....	14	14	29	33	..	2
Chicago German .....	79	65	3	1 16	1	..
Cincinnati .....	353	126	37	2 17	..	7
Colorado .....	113	70	41	1 02	1	..
Columbia River .....	46	33	32	72	..	7
Dakota .....	51	46	52	52	..	6
Delaware .....	96	87	41	75	..	5
Des Moines .....	212	132	67	1 07	..	4
Detroit .....	264	146	165	85	..	6
East German .....	137	54	4	2 36	2	8
East Maine .....	83	68	48	72	..	9
East Ohio .....	480	208	15	2 19	..	7
East Tennessee* .....	[8	8	44	15	..	2]
Erie .....	395	170	16	2 13	..	9

## COLLECTIONS FOR THE TRACT SOCIETY.—Continued.

CONFERENCES AND MISSIONS.	Total Collection reported in 1896.	No. of Charges reporting Collec- tions.	No. of Charges re- porting no Collec- tions.	Average Collection from each Charge	Average Contribu- tion from each Member.	
					Cts.	Mills.
Florida .....	\$10	8	55	\$0 16	..	2
Genesee .....	426	199	58	1 66	1	1
Georgia .....	6	6	23	21	..	2
Gulf Mission .....	2	2	7	22	..	3
Holston .....	35	27	61	40	..	2
Idaho .....	16	9	13	73	1	3
Illinois .....	303	182	75	1 18	..	5
Indiana .....	286	107	81	1 15	..	3
Iowa .....	216	96	35	1 65	..	7
Kansas .....	157	97	42	1 13	..	6
Kentucky .....	31	11	82	33	..	1
Lexington .....	17	13	112	14	..	2
Little Rock .....	13	13	55	19	..	3
Louisiana .....	60	54	114	36	..	5
Maine .....	122	70	39	1 12	1	1
Michigan .....	309	191	118	1 00	..	6
Minnesota .....	116	75	55	89	..	7
Mississippi .....	19	18	67	22	..	1
Missouri .....	160	97	32	1 24	..	7
Montana .....	30	19	23	71	1	4
Nebraska .....	60	47	99	41	..	3
Nevada Mission .....	11	6	17	48	1	1
New England .....	436	151	108	1 68	1	1
New England Southern .....	253	105	99	1 24	1	1
New Hampshire .....	170	85	62	1 16	1	2
New Jersey .....	560	180	50	2 43	1	1
New Mexico English Mission .....	19	8	5	1 46	2	7
New Mexico Spanish Mission .....	8	8	26	24	..	5
New York .....	741	177	80	2 88	1	4
New York East .....	1,036	236	50	3 63	1	7
Newark .....	1,101	214	17	4 77	2	5
North Carolina .....	14	11	58	20	..	2
North Dakota .....	68	48	30	87	1	6
North Indiana .....	331	162	21	1 81	..	7
North Montana Mission .....	11	9	6	73	1	7
North Nebraska .....	57	49	59	53	..	4
North Ohio .....	277	123	14	2 22	..	8
North Pacific German Mission .....	15	14	4	83	2	1
Northern German .....	49	42	9	97	1	..
Northern Minnesota .....	75	40	91	57	..	7
Northern New York .....	251	139	49	1 34	..	9
Northern Swedish Mission .....	19	17	26	44	..	8
Northwest German .....	53	44	3	1 13	1	3
Northwest Indiana .....	213	119	34	1 39	..	6
Northwest Iowa .....	261	132	27	1 64	1	2
Northwest Kansas .....	36	32	83	31	..	3
Northwest Nebraska .....	9	9	16	36	..	4
Norwegian and Danish .....	59	44	26	84	1	3
Ohio .....	218	140	50	1 15	..	3
Oklahoma .....	9	9	105	8	..	1
Oregon .....	68	40	52	74	..	7
Philadelphia .....	..	..	..	..	..	..
Pittsburg .....	294	105	89	1 52	..	5
Puget Sound .....	49	39	71	45	..	6
Rock River .....	538	222	86	1 75	1	2
Saint John's River .....	17	18	10	61	1	6
Saint Louis .....	213	104	67	1 25	..	8

## COLLECTIONS FOR THE TRACT SOCIETY.—Continued.

CONFERENCES AND MISSIONS.	Total Collection reported in 1896.	No. of Charges reporting Collections.	No. of Charges reporting no Collections.	Average Collection from each Charge.	Average Contribution from each Member.	
					Cts.	Mills.
Saint Louis German.....	\$102	83	11	\$1 09	..	9
Savannah.....	63	48	71	53	..	3
South Carolina.....	71	54	83	52	..	2
South Kansas.....	143	87	32	1 20	..	6
Southern California.....	149	68	52	1 24	1	1
Southern German*.....	[24	20	7	90	1	1]
Southern Illinois.....	258	120	40	1 61	..	7
Southwest Kansas.....	109	78	57	81	..	4
Tennessee.....	13	12	61	18	..	1
Texas.....	54	47	61	50	..	4
Troy.....	437	169	79	1 76	1	..
Upper Iowa.....	426	186	8	2 20	1	3
Upper Mississippi.....	5	5	99	5	..	4
Utah Mission.....	7	5	15	35	..	1
Vermont.....	134	78	54	1 02	1	2
Virginia.....	14	12	35	30	..	2
Washington.....	87	67	65	66	..	3
West German.....	62	54	25	78	1	..
West Nebraska.....	30	24	62	35	..	3
West Texas.....	57	39	28	85	..	5
West Virginia.....	155	97	95	81	..	3
West Wisconsin.....	144	87	70	92	..	7
Western Norwegian-Danish.....	11	10	21	35	1	7
Western Swedish.....	15	14	18	47	..	7
Wilmington.....	408	157	13	2 40	1	1
Wisconsin.....	178	106	56	1 10	..	9
Wyoming.....	403	174	39	1 89	1	..
Wyoming Mission.....	7	2	13	47	..	9
Total.....	\$18,155	8,540	5,313	.....	.....	.....

\*From last year's report. Statistics for this year not received.

A careful examination of this table will show several facts worthy of special attention :

1. More than five thousand pastors took no collection for the Tract Society during the year. Many of their charges are to be found in the large and wealthy Conferences, as well as in those that are small and poor.

2. In over forty Conferences a majority of the pastors failed to take such collection, and, in some instances, a very large majority.

3. The average collection from each charge was \$1.31, and the average contribution per member less than one cent.

4. The contributing charges averaged \$2.12. Had the others taken collections with the same average the receipts

of the treasury would have been increased by more than \$11,000.

To assist pastors in presenting the claims of the Tract Society we have prepared a leaflet, entitled *The Work of the Tract Society of the Methodist Episcopal Church*. Pastors may obtain gratuitously as many copies of this leaflet as they desire to distribute among their people, thus conveying needed information concerning the work of the Society. The facts briefly recorded there are taken from this Report, by reading which pastors may obtain additional facts to present to their people. When our churches learn of the good work done they are ready to help.

### III.—TRACTS PUBLISHED.

Though the Tract Society is not engaged in the publishing business, its Corresponding Secretary is the official editor of the tracts issued by the Methodist Book Concern, and our grants of tracts are all drawn from this stock, which comprises more than two thousand different tracts in English, German, Swedish, Danish, French, Italian, Spanish, and Bohemian. The German tracts, more than six hundred in number, are issued at Cincinnati.

The new tracts issued by the Methodist Book Concern during the year 1896 are as follows:

NO.	24MO. (Illustrated first page.)		PAGES.
2170.	Baptism Not Indispensable to Communion. By Richard Wheatley, D.D.....		4
2171.	Friend, Why Do You Swear? By Rev. Frank P. Reno.....		4
2172.	Rejected Addresses. By Rev. Henry M. Simpson.....		8
2173.	Captain or Pilot, Which? By Rev. Henry M. Simpson.....		8
2174.	Ten Important Questions Answered.....		4
2175.	A Wasted Life. By Peter Stryker, D.D.....		8
2176.	Preparing for Blessings. By Theodore L. Cuyler, D.D.....		8
2177.	Plain Talks on Temperance. By John Ploughman (Rev. C. H. Spurgeon).....		8
2179.	Let It Alone.....		8
2180.	My Rich Religious Experience. By O. P. J.....		8
2181.	The Middle of the Stream. By R. H. Howard, D.D.....		4
2183.	Scattering a Fortune. By William Fawcett, D.D.....		8
2184.	Be Ye Separate. By Mrs. McConaughy.....		8
2185.	A Teacher in God's School. By Theodore L. Cuyler, D.D.....		8
2186.	Perfect Peace. By Hezekiah Butterworth.....		4



NO.	PAGES.
2187. "It's Not Always Convenient.".....	4
2188. Christ the Fountain. By Theodore L. Cuyler, D.D.....	8
2189. The Willing Worker. By Rev. Frank P. Reno.....	8
2190. "The Moon Was to Blame." By Rev. H. M. Simpson.....	8
2191. Striving with Our Maker. By Rev. F. B. Meyer.....	16
2192. Shy Christians. By Theodore L. Cuyler, D.D.....	8
2193. Coming to Jesus. By Theodore L. Cuyler, D.D.....	8
2194. Edge of the Cataract.....	4

## REVISED.

2182. A Bounding Prayer Meeting (illustrated). By Rev. O. M. Scott...	4
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24MO CARD (printed on both sides), ILLUSTRATED.

2574. (Face) To Gentlemen. (Reverse) The Third Commandment.	
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The foregoing were all printed at the Methodist Book Concern in New York, where were printed during the year 767,336 copies of tracts, containing 4,826,418 pages.

A new catalogue of tracts has been issued under the title of *Church Leaflets*. It is of a size sufficiently small to be carried in the breast pocket, and yet contains the title and description of every tract issued by the Book Concern. It will be found very convenient by pastors and others who wish to obtain or to circulate tracts. It may be had free on application to Eaton & Mains, 150 Fifth Avenue, New York city, or Curts & Jennings, 220 West Fourth Street, Cincinnati, O.

## GERMAN TRACTS.

The German tracts are all published by the Book Concern in Cincinnati. During the year 1896 no new German tract was issued, nor were any German tracts printed, the supply on hand from the former year being sufficient for the demand.

## TREASURER'S ANNUAL REPORT.

DECEMBER 1, 1896.

## SUMMARY.

Balance in Treasury at New York Dec. 1, 1895.....	\$3,870 68	
Total receipts from Dec. 1, 1895, to Nov. 30, 1896...	18,194 94	
		<u>\$22,065 62</u>
Total disbursements from Dec. 1, 1895, to Nov. 30, 1896 .....		16,140 97
		<u>\$5,924 65</u>
Balance in Treasury in New York Nov. 30, 1896.....		

## DETAILED REPORT.

RECEIPTS AND DISBURSEMENTS.			TRANSFERS OF FUNDS.		
	Receipts.	Disbursem'ts.		To New York.	From N. Y.
At New York...	\$10,399 87	\$14,262 23	Baltimore....	\$.... ..	\$247 75
At Baltimore...	109 00	356 75	Boston.....	777 15	34 35
At Boston.....	857 93	115 13	Buffalo.....	.... ..	.... ..
At Buffalo.....	.... ..	.... ..	Chicago.....	2,345 47	137 67
At Chicago.....	2,499 99	292 19	Cincinnati...	1,803 05	159 63
At Cincinnati...	2,182 24	538 82	Detroit.....	.... ..	.... ..
At Detroit.....	.... ..	.... ..	Philadelphia..	.... ..	43 56
At Philadelphia.	3 00	46 56	Pittsburg....	290 00	10 00
At Pittsburg....	293 00	13 00	St. Louis.....	1,369 53	137 26
At St. Louis....	1,589 16	356 89	San Francisco.	178 00	76 65
At San Francisco	260 75	159 40			
Total.....	\$18,194 94	\$16,140 97		\$6,763 20	\$846 87
Balance Dec. 1, 1895.....	3,870 68	.... ..			
On hand Nov. 30, 1896.....	.....	5,924 65			
	<u>\$22,065 62</u>	<u>\$22,065 62</u>			

## TRACT SOCIETY RECEIPTS.

Alabama.....	\$15 88	New York.....	\$721 50
*Arizona.....	22 00	New York East.....	1,010 65
Arkansas.....	29 00	Newark.....	1,070 50
Atlanta.....	1 00	North Carolina.....	15 00
Austin.....	9 00	North Dakota.....	68 00
Baltimore.....	479 40	North Indiana.....	339 00
*Black Hills.....	4 00	*North Montana.....	10 50
Blue Ridge.....	12 00	North Nebraska.....	58 00
California.....	244 45	North Ohio.....	277 10
California German.....	31 00	*North Pacific German.....	15 00
Central Alabama.....	14 87	Northern German.....	48 00
Central German.....	174 00	Northern Minnesota.....	75 00
Central Illinois.....	309 50	Northern New York.....	250 25
Central Missouri.....	8 05	*Northern Swedish.....	34 00
Central New York.....	315 25	Northwest German.....	52 50
Central Ohio.....	315 50	Northwest Indiana.....	213 50
Central Pennsylvania.....	412 00	Northwest Iowa.....	261 00
Central Swedish.....	8 00	Northwest Kansas.....	32 50
Central Tennessee.....	14 00	Northwest Nebraska.....	11 00
Chicago German.....	79 00	Norwegian and Danish.....	59 85
Cincinnati.....	330 69	Ohio.....	217 00
Colorado.....	117 01	Oklahoma.....	8 75
Columbia River.....	45 00	Oregon.....	69 00
Dakota.....	46 00	Philadelphia.....	3 25
Delaware.....	58 00	Pittsburg.....	291 00
Des Moines.....	213 16	Puget Sound.....	45 00
Detroit.....	250 70	Rock River.....	513 00
East German.....	137 00	Saint John's River.....	18 55
East Maine.....	80 00	Saint Louis.....	207 00
East Ohio.....	487 50	Saint Louis German.....	101 00
East Tennessee.....	33 00	Savannah.....	56 55
Erie.....	387 00	South Carolina.....	66 84
*Finland and St. Petersburg.....	5 00	South Dakota.....	5 00
Florida.....	9 10	South Kansas.....	142 00
Genesee.....	425 85	Southern California.....	146 00
Georgia.....	6 88	Southern Illinois.....	254 00
*Gulf.....	2 00	Southwest Kansas.....	105 00
Holston.....	36 30	Sweden.....	44 67
Idaho.....	14 50	Switzerland.....	61 36
Illinois.....	303 00	Tennessee.....	13 75
Indiana.....	270 00	Texas.....	27 70
Iowa.....	211 00	Troy.....	438 00
Japan.....	12 22	Upper Iowa.....	424 00
Kansas.....	180 25	Upper Mississippi.....	11 50
Kentucky.....	32 00	*Utah.....	8 00
Lexington.....	12 00	Vermont.....	120 00
Little Rock.....	11 40	Virginia.....	12 00
Louisiana.....	66 55	Washington.....	67 00
Maine.....	122 00	West German.....	60 00
Michigan.....	307 00	West Nebraska.....	31 00
Minnesota.....	114 00	West Texas.....	48 75
Mississippi.....	23 96	West Virginia.....	161 00
Missouri.....	154 00	West Wisconsin.....	139 31
Montana.....	20 00	Western Norwegian-Danish.....	9 00
Nebraska.....	58 00	Wilmington.....	405 00
*Nevada.....	11 00	Wisconsin.....	175 02
New England.....	401 03	Wyoming.....	411 00
New England Southern.....	252 25	*Wyoming.....	5 00
New Hampshire.....	158 13	Legacies.....	257 31
New Jersey.....	547 75	Sundries.....	1 75
*New Mexico English.....	16 00		
*New Mexico Spanish.....	8 00		
		Total.....	\$18,194 94

\* Mission.

## ANALYSIS OF DISBURSEMENTS.

Norwegian and Danish paper in Chicago.....	\$200 00	
Norwegian and Danish paper in Oregon.....	150 00	
		<u>\$350 00</u>

## GRANTS MADE BY THE BOARD OF MANAGERS.

Norway.....	\$150 00	Korea.....	\$200 00
Sweden.....	300 00	Japan.....	850 00
Finland.....	500 00	South America, Buenos Ayres.	700 00
Switzerland.....	400 00	Mexico.....	600 00
Italy.....	1,250 00	Swedish tracts for Chicago...	100 00
China: Foo-Chow....	\$675 }	Spanish paper in New Mexico.	200 00
Kiukiang.....	100 }	Swedish paper in California..	100 00
India: Lucknow.....	850 }	French paper in New England	150 00
Madras.....	500 }		
Malaysia.....	100 00		<u>\$7,725 00</u>

## GRANTS MADE BY COMMITTEES.

By Executive Committee...	\$1,187 47	Philadelphia.....	\$46 56
By Local Committees:		Pittsburg.....	13 00
Baltimore.....	356 75	St. Louis.....	356 89
Boston.....	115 13	San Francisco.....	159 40
Cincinnati.....	538 82		<u>\$3,066 21</u>
Chicago.....	292 19		

## "GOOD TIDINGS."

Paper, printing, etc.....	\$1,532 41	Editorial work.....	\$50 00
Postage.....	85 50		
Mailing.....	50 00		<u>\$1,717 91</u>

## MISCELLANEOUS.

Salaries of Secretaries.....	\$2,125 00	
Traveling expenses of Secretaries.....	399 87	
Anniversary.....	70 60	
Incidentals—postage, printing, stationery, etc.....	686 38	
		<u>\$3,281 85</u>

Total disbursements..... \$16,140 97

Respectfully submitted,

GEORGE P. MAINS, *Treasurer.*

## AUDITING COMMITTEE'S REPORT.

We, the undersigned, a committee appointed to audit the accounts of the Treasurer of the Tract Society of the Methodist Episcopal Church, do report that we have examined the same and find them correct. We also find the proper vouchers for all the payments.

J. O. FOWLER,  
 RICHARD LAVERY, } *Auditing Committee.*  
 L. SHANLEY DAVIS,



## GRANTS OF TRACTS MADE.

Grants of tracts to the value of the sums mentioned below were made during the year as follows:

<b>Alabama Conference.</b>		<b>Baltimore.</b>		<b>Lower Lake.</b>	
Boaz.....	\$2 00	Madison Avenue.....	\$15 00	Madison.....	5 00
Cottage Hill.....	2 50	Madison Square.....	5 00	Manchester.....	1 00
Cullman.....	1 50	Memorial.....	4 00	Martinez.....	3 00
Murphee's Valley.....	1 00	Montford Avenue.....	6 50	Middletown.....	1 00
Rockland.....	1 00	Mt. Vernon Place.....	16 00	Modesto.....	1 00
Rocky Mount.....	3 00	Seaman's Union Beth.	10 00	North San Juan.....	1 50
		South Baltimore.....	15 00	Oakland:	
	\$11 00	Strawbridge.....	5 00	Eighth Avenue.....	5 00
		Swindell Memorial.....	3 75	Golden Gate.....	3 00
<b>Arizona Mission.</b>		Twenty-fourth Street.	5 00	Thirty-fourth Street..	6 00
Flagstaff.....	\$3 00	Union Square.....	5 00	Placerville.....	50 00
Globe.....	3 00	Wesley Chapel.....	5 00	Pocero.....	1 00
	\$6 00	Woodberry:		Roseville.....	3 00
		First Church.....	4 00	Sacramento:	
		Grace.....	9 00	Sixth Street.....	3 75
<b>Arkansas Conference.</b>		Baltimore Circuit.....	7 00	San Francisco:	
Beebe.....	\$2 50	Brookland & Langdon..	5 00	California Street.....	3 00
Bentonville.....	2 00	Carrollton.....	5 00	Central Church.....	15 00
Eureka Springs.....	25 00	Curtis Bay Mission.....	6 00	Epworth.....	3 00
Harrison.....	2 00	Elliott City.....	1 00	Fifteenth Street.....	3 00
Huntsville.....	3 00	Govanstown.....	2 00	Howard Street.....	5 00
Mammoth Springs.....	1 00	Great Falls.....	5 00	Simpson Memorial.....	2 50
Mountain Spring.....	1 00	Hunt's.....	1 50	Trinity.....	2 00
Texarkana.....	3 00	Lutherville.....	1 50	Santa Clara.....	4 00
		Mount Savage.....	5 00	Soulsville.....	2 00
		South River.....	4 00	Tulare.....	1 00
		Sykesville.....	3 00	Ukiah.....	2 00
	\$14 75	Tenallytown.....	50 00	Walnut Creek.....	2 50
		Washington:		West Berkeley.....	3 00
<b>Atlanta Conference.</b>		David Rogers Mission	5 00	Williams.....	3 00
Atlanta:		Emory.....	5 00		
First Street.....	\$0 25	First Street.....	5 00		\$117 50
Lloyd Street.....	25 00	Fulton Avenue.....	5 00	<b>California German Conf.</b>	
Griffin.....	5 00	Grace.....	5 00	Fia Juana.....	\$3 00
Lavonia.....	6 00	North Capitol Street.	1 25	Los Angeles.....	3 75
		West Falls Circuit.....	5 00	Oakland:	
	\$11 50	Williamsport.....	50 00	First Church.....	5 00
			\$336 25	San José.....	5 00
<b>Austin Conference.</b>		<b>Black Hills Mission.</b>			
Dallas:		Custer.....	\$3 00		\$16 75
Grace.....	\$5 00	<b>Blue Ridge Conference.</b>		<b>Central Alabama Conf.</b>	
Denton.....	3 45	Burnsville.....	\$1 00	Brewton.....	\$2 00
San Antonio:		Gastonia.....	2 00	Mobile:	
Trinity.....	15 00	Hog Back Mountain....	5 00	Warren Street.....	3 00
		Trap Hill.....	1 00	Oxford.....	1 00
		Winston.....	3 00	Pensacola.....	1 00
			\$12 00	Tuscaloosa.....	2 00
<b>Baltimore Conference.</b>		<b>California Conference.</b>			\$9 00
Anacostia.....	\$5 00	Alameda:		<b>Central German Conf.</b>	
Baltimore:		First Church.....	\$6 00	Akron.....	\$3 00
Bennett Memorial....	5 00	Bloomfield.....	2 00	Cincinnati:	
Bohemian Mission.....	7 00	Bowman.....	3 00	Mt. Auburn.....	3 00
Broadway.....	5 00	Brentwood.....	3 00	Race Street.....	8 50
Caroline Street.....	15 00	Campbell.....	2 00	Walnut Hills.....	10 00
Chester Street.....	4 50	Florin.....	1 65	Cleveland:	
City Mission.....	27 50	Globe.....	2 10	Emmanuel.....	3 00
Deaconess Home.....	40 00	Golden Gate.....	3 00	Columbus.....	3 00
Deaconess School....	5 75	Guernerville.....	3 00	Delaware.....	3 50
Lafayette Street....	5 00	Ingomar.....	3 00	East Pittsburg.....	2 50
Franklin Street.....	5 00				
Fort Avenue.....	5 00				
Grace.....	10 00				
Hartford Avenue.....	5 00				
Jefferson Street.....	5 00				

<b>Indianapolis :</b>			<b>Cincinnati Conference.</b>		
First Church.....	\$3 00	Bloomsburg.....	\$2 50	Camp Washington.....	\$1 50
Louisville:		Duncannon.....	2 00	Cheviot.....	26 00
Jefferson Street.....	3 00	Gettysburg.....	1 00	Cincinnati:	
Marietta.....	1 50	Glen Hope.....	5 00	Avondale.....	1 00
Nashville.....	1 50	Hanover.....	1 50	Church Extension So-	
Newport.....	3 00	Harrisburg: Grace.....	10 00	ciety.....	15 00
Toledo:		Lewistown.....	2 50	Columbia.....	1 50
Segur Avenue.....	2 50	Lock Haven:		Trinity.....	4 00
		Trinity.....	2 50	Wesley.....	14 36
		Mapleton.....	2 00	Fairmount.....	4 00
	\$51 00	Milton.....	1 00	Hamilton.....	2 00
<b>Central Illinois Conf.</b>		Osceola.....	1 00	Hartwell.....	3 00
Berwyn.....	\$6 50	Port Royal.....	1 00	Madisonville.....	5 00
Mazon.....	1 00	Shamokin:		Milford.....	2 00
Milford.....	2 00	First Church.....	5 00	Moscow.....	2 00
Morton.....	3 00	Waller.....	3 00	Mount Lookout.....	4 50
Newton.....	2 50	Waynesboro.....	2 00	Oxford.....	50
Peoria: First Church...	5 00	York: Princess Street..	50	South Charleston.....	1 50
Pontiac.....	5 00	York Springs.....	50	Springfield:	
Roberts.....	50		\$50 00	Central.....	2 00
Streator.....	5 00	<b>Central Tennessee Conf.</b>		Urbana.....	3 20
	\$30 50	Carroll.....	\$0 25	Winchester.....	2 50
<b>Central Missouri Conf.</b>		Dowelltown.....	2 00	Xenia:	
Kansas City:		Houston.....	5 00	First Church.....	2 50
St. James.....	\$0 50	Lexington Circuit.....	1 20	Trinity.....	1 00
St. Charles.....	1 00	Nashville:			\$99 06
		Spruce Street.....	3 00	<b>Colorado Conference.</b>	
<b>Central New York Conf.</b>		Newburg.....	1 00	Akron.....	\$3 00
Bethel.....	\$0 25	Obion.....	25	Argo.....	4 00
Canton.....	25	Parsons.....	1 00	Colorado Springs.....	3 00
Cazenovia.....	2 50	Reagan.....	1 00	Denver:	
Conquest.....	50	Shawnette.....	2 00	Asbury.....	11 00
Cortland:		Shelbyville.....	3 00	City Mission.....	5 00
Homer Avenue.....	3 00	Sparta.....	1 00	Durango.....	2 00
East Troy.....	50	Summertown.....	8 00	Fair Play.....	2 00
Elmira:		Tullahoma.....	5 25	Holyoke.....	75
Hedding.....	6 00	Waynesville.....	50	Idaho Springs.....	2 00
Freetown.....	25		\$34 45	Morrison.....	2 00
Ithaca:		<b>Chicago German Conf.</b>		Plateau.....	2 00
First Church.....	7 25	Almond.....	\$2 75	University Park.....	6 60
North Chemung.....	50	Arlington Heights.....	3 00		\$43 35
North Hector.....	2 00	Aurora.....	3 00	<b>Columbia River Conf.</b>	
Rushville.....	1 00	Blue Island.....	3 00	Belmont.....	\$3 00
Seneca Falls.....	2 50	Chicago:		Cœur d'Alene.....	50
Summit Station.....	50	Ashland Avenue.....	3 00	Denver.....	3 00
Syracuse:		Centennial.....	3 00	Goldendale.....	2 00
Bellevue Avenue.....	1 50	Center Street.....	3 00	North Yakima.....	1 00
Farmer Street.....	1 00	Ebenezer.....	3 00	Pullman.....	50
West Genesee Street...	1 00	Immanuel.....	7 50	Ritzville.....	2 90
Trumansburg.....	1 25	Maxwell.....	3 00	Spokane:	
Tully.....	1 50	McLean Street.....	3 00	Jefferson Street.....	94
Weedsport.....	2 50	Morgan Street.....	5 75	Walla Walla.....	1 00
		Portland Avenue.....	6 00	Wardner.....	3 00
	\$35 75	Robey Street.....	3 00		\$17 84
<b>Central Ohio Conf.</b>		Wentworth Avenue...	3 00	<b>Delaware Conference.</b>	
Findlay.....	\$0 50	West Fullerton Ave...	3 00	Dover.....	\$0 50
Fremont.....	1 00	Champaign.....	3 00	Greensboro.....	2 00
Hicksville.....	2 50	Crown Point.....	3 00	Kent Island.....	3 00
Kenton.....	2 50	Danville.....	3 00	Philadelphia District..	2 00
Lima:		Elgin.....	3 00	Ridgely.....	40
Trinity.....	8 00	Finley Park.....	5 75	Warwick.....	2 00
Rawson.....	1 00	Fort Atkinson.....	1 50		\$9 90
Sidney.....	10 00	Frankfort.....	3 00	<b>Des Moines Conference.</b>	
Wellshire.....	9 87	Grand Ridge.....	3 00	Carson.....	\$2 50
West Toledo.....	1 00	Hammond.....	5 95	Council Bluffs:	
Zanesfield.....	1 00	La Porte.....	3 00	Trinity.....	2 00
		Melvin.....	3 00	Des Moines:	
	\$38 27	Michigan City.....	3 00	City Mission.....	3 00
<b>Central Penn. Conf.</b>		Oak Park.....	5 00		\$7 50
Allegheny.....	\$1 00	Oshkosh.....	18 00		
Altoona:		Sandwich.....	3 00		
Eighth Avenue.....	3 00	Sheboygan.....	2 75		
North.....	1 00	South Bend.....	3 00		
Benton.....	2 00	Traverse City.....	1 50		
			\$121 45		

<b>Detroit Conference.</b>		Patten.....	\$1 35	Savona.....	\$1 00
Addison.....	\$4 00	Scarsport.....	1 35	Somerset.....	2 00
Almont.....	2 00	Southwest Harbor.....	45	Spencerport.....	3 00
Au Gres.....	50	Sprague's Mills.....	2 04		\$65 67
Bay City.....	50		\$17 74		
Bay Mills.....	50				
Calumet.....	3 00	<b>East Ohio Conference.</b>			
Detroit:		Akron:		<b>Georgia Conference.</b>	
Arnold Church.....	3 00	North Hill.....	\$0 75	Carroll.....	\$2 00
Cass Avenue.....	5 00	Canton:		Clara.....	2 00
Tabernacle.....	1 00	First Church.....	3 50	Tallapoosa.....	2 30
Pinnebog.....	3 00	Cleveland:			\$6 30
Port Hope.....	3 00	Asbury.....	3 00		
Unionville.....	2 00	First Church.....	4 50	<b>Gulf Mission.</b>	
Wyandotte.....	3 00	Conneaut.....	1 50	Welsh.....	\$2 00
	\$30 50	Elkton.....	2 50		
<b>East German Conference.</b>		Franklin Square.....	1 50		
Baltimore:		Greensburg.....	1 00	<b>Holston Conference.</b>	
Broadway.....	\$2 50	Martin's Ferry.....	2 50	Andersonville.....	\$3 25
Harford Avenue.....	2 50	McConnellsville.....	1 00	Chattanooga:	
Light Street.....	2 50	Mentor.....	1 50	Mission.....	2 00
Pennsylvania Avenue.....	2 50	Painesville.....	1 50	Tabernacle.....	25
Boston.....	3 00	Salineville.....	50	Cleveland.....	1 00
Brooklyn:		Toronto.....	3 00	Elizabethtown.....	2 00
Greene Avenue.....	6 50	Warren.....	3 00	Jonesboro.....	2 00
Lorimer Street.....	6 00	Winona.....	2 00	Kingston.....	75
Ridgewood Heights.....	2 50		\$33 25	Knoxville:	
Wyckoff Street.....	2 50			East End.....	6 00
Yates Place.....	2 50	<b>East Tennessee Conf.</b>		Luttrell Street.....	25
Buffalo:		Bristol.....	\$2 00	Newport.....	25
East Street.....	2 50	Morristown.....	2 00	New Salem.....	25
Mission.....	3 00	Newport.....	3 25	Pikeville.....	2 00
Mortimer Street.....	2 50		\$7 25	Rockwood.....	25
Northampton Street.....	0 00			Rogersville.....	25
Elizabeth.....	2 50			Sunbright.....	2 00
Gloversville.....	2 50	<b>Erie Conference.</b>		Webster.....	50
Hoboken.....	2 50	Big Run.....	\$0 50	Wellspring.....	25
Jersey City.....	2 50	Clintonville.....	4 00		\$23 25
Jersey City Heights.....	2 50	Jamestown.....	5 00		
Long Island City.....	2 50	Miles Grove.....	50	<b>Idaho Conference.</b>	
Mount Vernon.....	2 50	New Bethlehem.....	3 50	Boise City.....	\$3 50
New Rochelle.....	2 50	Rockland.....	2 50	Caldwell.....	50
New York:		Salem.....	2 00	Hot Springs.....	3 00
Blinn Memorial.....	2 50	Shippensburg.....	2 50	Meridian.....	2 00
Elton Avenue.....	2 50	Tidioute.....	1 00	Ontario.....	1 00
Fifty-fifth Street.....	2 50	Wattsburg.....	1 00		\$10 00
Fortieth Street.....	0 50		\$22 50		
Second Street.....	10 00			<b>Illinois Conference.</b>	
Newark:		<b>Genesee Conference.</b>		Barry.....	\$1 50
Emmanuel.....	2 50	Alexander.....	\$1 00	Batchtown.....	95
Bergen Street.....	2 50	Buffalo:		Beaver Creek.....	2 50
Oakfield.....	2 50	Italian Mission.....	7 50	Belle Flower.....	1 20
Paterson.....	2 50	Kensington.....	10 00	Bowen.....	50
Philadelphia:		Linwood Avenue.....	2 00	Brice.....	1 00
Girard Avenue.....	4 50	Ripley Memorial.....	2 00	Carlinville.....	1 85
York Street.....	5 00	St. Mark's.....	8 17	Concord.....	2 00
Rochester:		Sumner Place.....	1 50	Decatur.....	3 00
Clifford Street.....	2 50	Clarence.....	1 00	Elkhart.....	2 50
North Street.....	2 50	Dansville.....	3 00	Franklin.....	77
Scranton.....	2 50	Fairport.....	5 00	Jacksonville.....	11 35
Sea Cliff.....	3 50	Friendship.....	1 50	Lincoln.....	3 00
Troy.....	2 50	Genesee.....	3 00	Mahomet.....	3 00
Wakefield.....	2 50	Hamline.....	1 00	Pekin.....	50
Yonkers.....	5 50	Le Roy.....	1 00	Rushville.....	2 00
	\$138 00	Little Marsh.....	50	Springfield:	
<b>East Maine Conference.</b>		Lockport:		First Church.....	2 00
Bethel.....	\$1 00	Second Church.....	2 00	Stewardson.....	2 00
Blaine.....	1 84	Machias.....	1 00	Villa Grove.....	1 50
East Northport.....	4 00	Olean:		West Jacksonville.....	1 50
Ellsworth.....	1 71	First Church.....	2 50	Westfield.....	1 00
Fort Fairfield.....	1 40	Osceola.....	2 00	Williamsville.....	2 44
Guilford.....	55	Pendleton Center.....	1 00	Windsor.....	2 00
Hartland.....	1 75	Portville.....	50		\$50 06
Mattawamkeag.....	3 00	Rochester:			
Orono.....	65	Asbury.....	2 50		

<b>Indiana Conference.</b>			Irving.....	\$1 00	Boston:	
Center.....	\$1 00		Jonesville.....	1 00	People's Temple.....	\$4 00
Clarksburg.....	2 00		Leaton.....	3 00	St. John's.....	3 85
Indianapolis:			Le Roy.....	1 00	Saratoga Street.....	1 50
California Street.....	1 00		Muskegon:		Temple Street.....	35
Hyde Park.....	2 00		Central.....	2 00	Tremont Street.....	5 00
Milton.....	5 35		Nashville.....	50	Trinity.....	3 24
North Madison.....	1 00		Quincy.....	1 00	Bradford.....	1 00
Shelbyville:			Reed City.....	2 00	Chester.....	50
First Church.....	5 00		Sears.....	2 00	Chicopee.....	75
Worthington.....	1 50		Shepherd.....	3 00	Chicopee Falls.....	1 00
			Woodland.....	1 00	Concord.....	2 00
	\$18 85			\$30 75	Fall River:	
<b>Iowa Conference.</b>					First Church.....	2 50
Davenport.....	\$5 00		<b>Minnesota Conference.</b>			
De Soto.....	50		Columbus.....	\$1 00	Fitchburg:	
Fort Madison:			Duluth:		First Church.....	2 65
First Church.....	2 50		First Church.....	3 00	Gloucester:	
Santa Fe Avenue.....	1 00		Fairfax.....	1 00	Prospect Street.....	1 00
Knoxville.....	3 50		Garden City.....	3 00	Hope.....	3 00
Marysville.....	1 00		Marshall.....	1 00	Ipswich.....	25
Riverside.....	3 00		Minneapolis:		Lowell:	
Sac City.....	1 00		Bloomington Avenue.....	2 00	Central.....	3 14
Selma.....	3 40		Trinity.....	1 50	St. Paul's.....	1 20
Sigourney.....	50		Mountain Lake.....	3 00	Lynn:	
Tiffin.....	1 50		Soudan.....	50	Broadway.....	2 17
	\$22 90			\$16 00	Common Street.....	2 25
<b>Kansas Conference.</b>					First Church.....	3 15
Atchison.....	\$5 00		<b>Missouri Conference.</b>			
Axtell.....	1 00		Cameron.....	\$2 00	Malden:	
Chapman.....	45		Cosby.....	2 00	Center.....	3 34
Harveyville.....	4 00		Greencastle.....	1 00	First Church.....	5 00
Herrington.....	1 50		Macon.....	3 00	Marlboro.....	35
Holton.....	50		Mexico.....	8 00	Newton:	
Kelly.....	50		Milan.....	1 00	Center.....	2 50
Lawrence:			Moberly.....	3 00	North Brookfield.....	95
First Church.....	5 30		Osborne.....	1 00	Oakdale.....	62
Oskaloosa.....	2 00		St. Joseph: St. Paus'l.....	1 00	Plainville.....	50
Seneca.....	5 00			\$22 00	Salem:	
Wetmore.....	3 70				Wesley.....	3 00
	\$29 25				Springfield:	
<b>Kentucky Conference.</b>					Asbury.....	1 00
Bellevue.....	\$1 00		<b>Montana Conference.</b>			
Newport:			Bannack.....	\$2 00	Swampscott.....	1 00
Grace.....	2 00		Helena:		Westboro.....	3 40
Vanceburg.....	2 00		St. Paul.....	3 00	West Roxbury.....	3 48
	\$5 00		Miles City.....	1 20	Whitinsville.....	50
<b>Lexington Conference.</b>				\$6 20	Woburn.....	35
Louisville:					Worcester:	
Lloyd Street.....	\$3 00				Grace.....	1 50
<b>Little Rock Conference.</b>					Webster Square.....	50
Sweet Home.....	\$0 25					\$82 69
<b>Louisiana Conference.</b>					<b>New Eng. Southern Conf.</b>	
Bayou Goula.....	\$2 00		<b>Nebraska Conference.</b>			
New Orleans:			Alexandria.....	\$3 00	Attleboro.....	\$1 75
Mount Zion.....	1 00		Bellingham.....	3 00	Brockton:	
Union Chapel.....	1 00		Friend.....	1 70	Pearl Street.....	45
Shreveport:			Hebron.....	5 00	South Street.....	4 25
St. James Mission.....	2 00		Imperial.....	3 00	East Braintree.....	52
Winsted.....	3 00		Lincoln.....	1 50	East Greenwich.....	2 00
	\$9 00		Nickerson.....	2 00	East Weymouth.....	2 08
<b>Michigan Conference.</b>			Platte Valley.....	3 00	Fall River:	
Albion.....	\$6 00		Pleasant Dale.....	3 00	Brayton.....	1 75
Bannister.....	1 00		South Bend.....	3 00	St. Paul's.....	5 00
Calkinsville.....	3 00		Syracuse.....	5 00	Falmouth.....	45
Hanover.....	25		Tecumseh.....	1 00	Gurleyville.....	55
Inland.....	3 00		University Place.....	2 25	Manchester.....	1 50
				\$35 85	Mansfield.....	35
<b>Nevada Conference.</b>					New Bedford:	
Truckee.....	\$3 00				County Street.....	4 00
<b>New England Conference.</b>					North Dighton.....	1 00
Boston:					Phenix.....	50
Dorchester.....	\$0 40				Providence:	
Italian Mission.....	9 80				St. Paul's.....	1 50
					South Abington.....	54
					South Coventry.....	1 60
					Thompsonville.....	90
					Willimantic.....	20
						\$31 49



<b>New Hampshire Conf.</b>		New York:	Bloomfield:		
Epping.....	\$0 50	Battery Park.....	\$30 00	Park Church.....	\$5 00
Haverhill:		Church of the People	5 00	Bloomington.....	3 00
Grace.....	2 00	Fordham.....	3 00	Bloomsburg.....	1 50
Monroe.....	55	Italian Mission.....	2 00	Califon.....	2 50
Third Church.....	60	Madison Avenue.....	13 00	Clinton.....	1 00
Hillsboro Bridge.....	50	Park Avenue.....	50	East Orange:	
Manchester:		St. Paul's.....	5 00	Calvary.....	10 00
St. James.....	1 20	Washington Heights.	4 00	Elizabeth:	
Trinity.....	63	North Egremont.....	1 00	Fulton Street.....	4 00
Milan.....	1 00	Peekskill:		Frankfort Plains.....	1 00
Rochester.....	2 00	First Church.....	5 00	Hoboken:	
Salisbury.....	2 00	Phoenicia.....	50	First Church.....	5 00
Winchester.....	1 00	Poughkeepsie:		Jersey City:	
		Hedding.....	1 00	Emory.....	5 00
	\$11 98	Trinity.....	12 00	Lafayette.....	3 00
<b>New Jersey Conference.</b>		Stamford.....	2 50	Linden Avenue.....	2 50
Berlin.....	\$1 00	Windham.....	1 00	Simpson.....	6 00
Bethesda.....	2 30			Trinity.....	5 00
Blackwood.....	3 58		\$116 25	Mariners' Harbor.....	2 00
Bordentown:				Mountain View.....	2 00
First Church.....	3 00	<b>New York East Conf.</b>		Newark:	
Bridgeport.....	1 10	Brooklyn:		Central.....	10 00
Burlington:		Bethel Ship Mission.	\$8 00	De Groot.....	4 00
Union Street.....	2 00	De Kalb Avenue.....	5 00	Union Street.....	2 50
Camden:		Elim Chapel.....	5 00	Nyack.....	1 50
Broadway.....	4 70	Emmanuel.....	5 00	Paterson:	
Centenary.....	5 00	Fleet Street.....	3 00	Calvary.....	3 00
Kaighn Ave. Mission.	3 00	Hanson Place.....	12 00	Paterson Avenue.....	3 00
Cape May.....	4 00	Knickerbocker.....	5 00	Prospect Street.....	2 00
Centreton.....	1 50	South Second Street..	5 00	Trinity.....	5 00
Clayton.....	5 00	South Third Street...	7 50	Perth Amboy.....	2 50
Clifton.....	2 00	Summerfield.....	3 00	Piermont.....	1 50
Dudley:		Williams Avenue.....	3 00	Port Oram.....	2 50
Cramer Hill.....	2 33	Bridgeport:	2 00	Quakertown.....	3 00
Lakewood.....	2 00	First Church.....	4 00	Rahway:	
Lambertville.....	5 50	City Island.....	1 74	First Church.....	2 00
Leesburg.....	1 00	Corona.....	50	South Orange.....	3 00
Marlton.....	1 08	Cutchogue.....	2 50	Spring Valley.....	2 00
Merchantville.....	2 50	Forestville.....	1 00	Staten Island:	
Milltown.....	2 00	Freeport.....	5 00	Grace.....	2 50
Millville.....	3 84	Glen Cove.....	1 00	Trinity.....	19 50
Moorestown.....	1 00	Hartford:		Swartswood.....	50
Pointville.....	2 00	First Church.....	3 00	Tottenville:	
Port Morris.....	1 00	Islip.....	1 50	St. Paul.....	5 00
Quinton.....	56	Lake Grove.....	3 00	Tranquility.....	2 00
Rancocas.....	1 00	Miamus.....	2 50	Waldwick.....	1 00
Sayreville.....	1 50	Mount Vernon:		Washington.....	3 00
Seaside.....	2 00	First Church.....	1 00		\$147 00
Spring Lake.....	2 00	Naugatuck.....	50	<b>North Carolina Conf.</b>	
Tabernacle.....	50	New Haven:		Asheville Circuit.....	\$2 00
Tom's River.....	1 77	Summerfield.....	50	Charlotte.....	3 00
Woodstown.....	1 80	New York:		Forest City.....	3 00
	\$73 56	Allen Memorial.....	5 00	Franklin.....	2 00
<b>New Mexico English Mission.</b>		Beekman Hill.....	25 00	Hickory.....	1 00
Albuquerque.....	\$2 25	Eleventh Street.....	5 00	Jefferson.....	2 00
Chama.....	2 25	Second Street.....	20 00	Lenoir.....	3 00
	\$4 50	Seventh Street.....	5 00	Norfolk.....	3 00
<b>New Mexico Spanish Mission.</b>		Thirty-seventh Street	1 00	Shelby.....	2 00
El Paso.....	\$3 00	Port Chester.....	5 00	West Asheville.....	2 00
<b>New York Conference.</b>		Rockville Center.....	1 00		\$23 00
Alford.....	\$1 00	Sayville.....	1 00	<b>North Dakota Conference.</b>	
Delhi.....	4 50	Sea Cliff.....	3 00	Burdette.....	\$6 09
Dobbs Ferry:		Shelton.....	2 66	Huron.....	7 04
St. Christopher's		Springfield.....	59	La Moure.....	50
Home.....	4 25	West Reading.....	1 00	Lakota.....	2 00
Edenville.....	1 00	Westville.....	1 00	Langdon.....	2 00
Gardnertown.....	5 00	Whitestone.....	6 00	Lisbon.....	2 00
Kingston:			\$170 49	Ludden.....	3 00
Rondout.....	3 00	<b>Newark Conference.</b>			\$22 63
Newburg: Trinity....	12 00	Andover.....	\$2 50	<b>North Indiana Conference</b>	
		Asbury.....	3 50	Albany.....	\$1 00
		Barryville.....	1 00	Andrew.....	1 00
		Belleville.....	4 50		
		Bergen Point.....	5 00		

Bourbon.....	\$0 50	<b>Northern Swedish Miss.</b>	Racine: Trinity.....	\$1 00	
Eton.....	1 50	Wausau.....	\$3 00	Sioux Falls:	
Fort Wayne:		Worthington.....	3 00	Scandinavian Church.	5 00
Wayne Street.....	5 20			University Place.....	6 00
Garrett.....	1 00		\$6 00		\$51 00
Goshen.....	2 00	<b>Northwest German Conf.</b>		<b>Ohio Conference.</b>	
Hartford City.....	1 50	Crathorne.....	\$0 32	Ironton.....	\$2 50
Inwood.....	1 00	St. Paul.....	6 20	Malta.....	50
Kokomo: Grace.....	2 50			New Albany.....	50
Middletown.....	2 00		\$6 52	Perryton.....	08
Sheridan.....	75	<b>Northwest Indiana Conf.</b>		Plain City.....	3 00
Wheatland.....	3 00	Lucerne.....	\$2 00	Rushville.....	1 00
Wimbledon.....	3 00	Mulberry.....	2 00		\$7 58
Winchester.....	2 00	North Liberty.....	50		
	\$27 95	Valparaiso.....	11 73	<b>Oklahoma Conference.</b>	
<b>North Nebraska Conf.</b>			\$16 23	Catoosa.....	\$3 00
Battle Creek.....	\$2 00	<b>Northwest Iowa Conf.</b>		Choctaw City.....	3 00
Dannerbog.....	1 00	Galva.....	\$1 50	Claremore.....	3 00
Fullerton.....	3 00	Gowrie.....	2 00	Coffeyville.....	3 00
Niobrara.....	3 00	Kingsley.....	1 50	Gate.....	3 00
Omaha:		Lake View.....	1 00	Mulhall.....	2 00
Monmouth Park.....	3 00	Luverne.....	3 00	Newkirk.....	3 00
O'Neil.....	1 00	Manson.....	2 50	Okarchee.....	3 00
	\$13 00	Mulford.....	1 50	Pond Creek.....	3 00
<b>North Ohio Conference.</b>		Redding.....	3 00	Pryor Creek.....	2 00
Burbank.....	\$1 00	Rowan.....	1 50	Tahlequah.....	2 00
Cleveland: Mission.....	4 00	Ruthven.....	1 00	Tulsa.....	3 00
Monroeville.....	2 00	Sioux City:			\$33 00
Mount Vernon.....	3 70	Mission.....	3 00	<b>Oregon Conference.</b>	
Shiloh.....	1 00	Whitfield.....	2 50	Dayton.....	\$1 00
Warsaw.....	2 00	Spencer.....	2 00	Grant's Pass.....	50
Wellington.....	2 50		\$26 00	Oregon City.....	25
Wilmot.....	1 50			Portland:	
	\$17 70	<b>Northwest Kansas Conf.</b>		Grace.....	5 00
<b>North Pacific German Mission.</b>		Achilles.....	\$3 00	Patton.....	50
Fairhaven.....	\$3 00	Bennington.....	2 00	Shedd's.....	3 00
Harrington.....	2 50	Cuba.....	2 00		\$10 25
Leon.....	3 00	Downs.....	3 00	<b>Pittsburg Conference.</b>	
Portland: First Church.	5 75	Ellsworth.....	3 00	Allegheny:	
Seattle.....	5 50	Marion.....	1 00	Simpson.....	\$2 00
Tacoma.....	2 50	Norcatut.....	1 60	Coke Mission.....	10 00
	\$22 25	Norton.....	3 00	Marion Center.....	3 00
<b>Northern German Conf.</b>		Ogallah.....	3 00	Pittsburg:	
Arlington.....	\$1 50	Osborne.....	4 50	Bingham Street.....	10 00
Duluth.....	3 50	Paradise.....	2 00		\$25 00
Rochester.....	2 75	Ransom.....	50	<b>Puget Sound Conference.</b>	
St. Paul.....	50	Waldo.....	1 00	Anacortes.....	\$3 00
West Superior.....	3 00	Webster.....	3 00	Ballard.....	3 00
	\$11 25		\$32 60	Centralia.....	3 00
<b>Northern Minnesota Conf.</b>		<b>Northwest Nebraska Conf.</b>		Chehalis.....	25
Duluth:		Atkinson.....	\$3 00	Elma.....	3 00
First Church.....	\$3 00	Harrison.....	6 00	Everett.....	2 50
Minneapolis:		Hay Springs.....	2 00	Fairhaven.....	3 00
Soudan.....	50		\$11 00	Glenwood.....	3 00
Trinity.....	1 50	<b>Norwegian &amp; Danish Conf.</b>		Hadlock.....	3 00
Morris.....	1 00	Ashland.....	\$3 00	New Whatcom:	
	\$6 00	Duluth.....	2 00	First Church.....	1 00
<b>Northern New York Conf.</b>		Dwight.....	2 00	Seattle:	
Champion.....	\$1 00	Evanston:		Madison Street.....	3 00
Sacketts Harbor.....	1 50	Norwegian Church..	15 00	Sedro.....	2 00
Utica: South Street..	2 00	Wesleyan.....	1 00	Spencer.....	1 00
Vernon.....	1 50	La Crosse.....	3 00	Stanwood.....	3 00
Watertown:		Manistee.....	3 00	Sultan.....	3 00
State Street.....	4 00	Neenah.....	2 00	Tacoma.....	2 00
	\$10 00	Newburg.....	3 00	Whatcom.....	2 00
		Norway.....	2 00		\$40 75
		Omaha.....	3 00		

<b>Rock River Conference.</b>		Highland.....	\$2 50	Garden Grove.....	\$1 00
Chicago:		Jefferson City.....	2 50	Glendora.....	1 00
Avondale.....		Keokuk.....	2 50	Pasadena:	
City Mission.....		Klein.....	2 50	First Church.....	8 50
Grace.....		Mascoutah.....	2 50	San Bernardino.....	3 00
Italian Mission.....		Morrison.....	2 50	San Luis Obispo.....	5 00
Oakland.....		Mount Olive.....	5 00	Redondo Beach.....	50
Park Avenue.....		Mount Pleasant.....	2 50	Traver.....	5 00
South Park Avenue.....		Moweagua.....	2 50		
Western Avenue.....		Muscataine.....	2 50		\$25 50
Calena.....	2 50	Nashville.....	2 50	<b>Southern German Conf.</b>	
Lamoille.....	1 00	Newton.....	2 50	Ballinger.....	\$2
Lisbon.....	50	Nokomis.....	2 50	Bartlett.....	2 50
Lyndon.....	1 00	Oakdale.....	2 50	Freyburg.....	4 00
Morgan Park.....	2 50	Red Bud.....	2 50	Victoria.....	1 75
Mount Morris.....	1 00	Rock Island.....	2 50		
North Harvey.....	50	St. Charles.....	3 00		\$10 75
Princeton.....	1 50	St. Louis:		<b>Southern Illinois Conf.</b>	
St. Charles.....	1 00	Carondelet.....	3 00	Cairo.....	\$3 00
		Mission.....	1 10	Calhoun.....	3 00
	\$45 40	Summerfield.....	2 50	Central City.....	60
		Victor.....	2 50	Clay City.....	3 00
<b>St. John's River Conf.</b>		Waltersburg.....	2 50	Flat Rock.....	2 00
Green Cove Springs.....	\$1 00	Wapello.....	2 50	Gillespie.....	3 00
Jacksonville:	3 00	Warsaw.....	2 50	Grayville.....	2 50
Trinity.....	2 50	Wayville.....	2 50	Hagerstown.....	2 00
Minneola.....	2 00		\$127 10	Heley.....	3 00
New Smyrna.....	2 00			Hunt City.....	3 00
		<b>South Carolina Conf.</b>		Lebanon.....	2 00
	\$10 50	Camden.....	\$1 00	Louisville.....	1 23
<b>St. Louis Conference.</b>		Clio.....	25	McLeansboro.....	3 00
Fruitland.....	\$0 50	Darlington.....	25	Medora.....	3 00
Galena.....	3 25	Greenville.....	25	Mount Carmel.....	3 00
Kansas City:		Hampton.....	25	Mulberry Grove.....	2 00
City Mission.....	21 00	Jefferson.....	1 00	Newton.....	2 25
Luteville.....	2 00	Macedonia.....	1 50	Newton Circuit.....	3 00
Mount Carmel.....	4 00	Mount Zion.....	25	Odin.....	3 25
Neosho.....	2 00	Pineville.....	25	Richview.....	2 00
Pilot Grove.....	1 00	Sellers.....	25	Shawneetown.....	1 00
Potosi.....	2 00	Syracuse.....	50	Upper Alton.....	40
Richland.....	2 00	Tatum.....	1 50	Vandalia.....	3 00
Rockville.....	4 00		\$7 50		\$54 23
St. Louis:		<b>South Dakota Conference.</b>		<b>Southwest Kansas Conf.</b>	
St. Luke's.....	1 00	Centerville.....	\$3 00	Arkansas City.....	\$1 80
Sedalia:		Elk Point.....	3 00	Caldwell.....	3 00
First Church.....	2 50	Flandreau.....	3 00	Cameron.....	2 00
Waco.....	2 00	Hot Springs.....	3 00	Coldwater.....	2 75
	\$45 75	Mound City.....	1 00	Dighton.....	2 00
<b>St. Louis German Conf.</b>		Sioux City:		Garden City.....	3 00
Altamont.....	\$2 50	First Church.....	64	Holsington.....	2 00
Alton.....	2 50	Sioux Falls:		Hutchinson:	
Appleton.....	2 50	Jordan Church.....	3 00	Hadley Chapel.....	2 80
Belleville.....	2 50	Sumter.....	1 00	Minneola.....	5 00
Bible Grove.....	2 50		\$17 64	Mulvane.....	3 00
Boody.....	2 50	<b>South Kansas Conference.</b>		Nickerson.....	2 00
Fridgewater.....	1 50	Americus.....	\$1 90	Pretty Prairie.....	3 00
Brighton.....	2 50	Edna.....	1 00	Spivey.....	3 00
Bunker Hill.....	2 50	Galesburg.....	1 00	Syracuse.....	1 00
Burlington:		Jefferson.....	1 75	Walton.....	1 00
Central Avenue.....	5 00	Mound Valley.....	1 00		\$37 35
Washington Street.....	2 50	Neosho Falls.....	1 00	<b>Sweden Conference.</b>	
Cape Girardeau.....	2 50	Oswego.....	1 00	Stockholm.....	\$5 38
Chester.....	2 50	Parsons.....	1 50		
Council Bluffs.....	2 50	Pittsburg.....	2 00	<b>Tennessee Conference.</b>	
Davenport.....	2 50	Sedan.....	3 00	Columbia.....	\$0 25
Decatur.....	2 50	Thayer.....	2 00	Liberty.....	25
Des Moines.....	2 50	Toronto.....	1 00	Lexington.....	1 00
Drake.....	1 00	Wauneta.....	50	Nashville:	
East St. Louis.....	2 50		\$18 65	Thomson Chapel.....	6 00
Edwardsville.....	2 50	<b>Southern California Conf.</b>		Petersburg.....	1 00
Ellis Grove.....	2 50	Arroyo Grande.....	\$0 50	Spring Hill.....	1 00
Etna.....	2 50	Colton.....	1 00		\$9 00
Farmington.....	2 50				
Gordonville.....	2 50				
Harper.....	2 50				

**Texas Conference.**

**Texas Conference.**  
 Texarkana :  
 St. Paul..... \$3 00

### Troy Conference.

Canajoharie.....	\$2 50
Chatham Center.....	1 00
Cobleskill.....	1 00
Columbia.....	1 50
Corinth.....	1 00
Fort Edward.....	2 00
Fort Plain.....	2 50
Gloversville.....	5 00
Jonesville.....	1 00
Lake Placid.....	1 00
Lansburg :	
First Church.....	3 00
Mechanicville.....	5 00
Pittsfield.....	5 00
Starksboro.....	3 00
Troy :	
Grace.....	1 50
State Street.....	2 50
Trinity.....	4 00

### Upper Iowa Conference.

Belle Plaine.....	\$3	00
Comanche.....		75
Cedar Bluffs.....	3	00
Cresco.....	2	50
Dubuque Circuit.....	3	00
Garrison.....	2	00
Iowa City.....	6	00
Jessup.....	2	50
Le Claire.....	2	50
Mount Vernon.....	6	00
Nora Springs.....	2	00
Oasis.....		50
Owasqueton.....	2	00
Plymouth.....		83
Raymond.....	1	00
Silver Creek.....		25
State Center.....	2	00
Tama.....	4	00
Toledo.....	3	00
Waterloo:		
First Church.....	4	00

### Utah Mission.

Park City.....	\$3 00
Salt Lake City:	
Liberty Park.....	8 00
Tooele.....	3 00
	<hr/>
	\$14 00

### Vermont Conference.

Danville.....	\$0 25
Derby.....	1 15
East Burke.....	1 55
Enosburg Falls.....	5 00
Middlesex.....	1 25
St. Albans.....	80
	<hr/>
	\$10 00

**Virginia Conference.**

Chesapeake.....	\$7 00
Roanoke.....	3 00

### Washington Conference.

Alexandria :  
Roberts Chapel..... \$2 00

Baltimore :	
Mount Zion.....	\$5 00
Waugh.....	5 00
Bengier.....	6 00
Frederick.....	4 50
Magothy.....	5 00
Richmond :	
Leigh Street.....	5 00
Washington :	
Ebenezer.....	7 00
	<hr/>
	\$37 50

**West Nebraska Conf.**

Atlanta.....	\$2 00
Axtell.....	2 00
Big Springs.....	2 00
Bloomington.....	5 40
Grant.....	3 00
Oxford.....	5 00
Republican City.....	1 60
Stockville.....	3 00
Wallace.....	50
Wilsonville.....	3 00

**West Virginia Conference.**

Clay .....	\$3 00
Duo .....	3 00
Glenville .....	50
Grantsville .....	2 00
Harrisville .....	50
Huntington:	
First Church .....	1 00
Kingswood .....	1 00
Leon .....	2 00
Oakland .....	2 00
Raymond City .....	1 00
Red House .....	2 47
Sistersville .....	2 00
Sutton .....	1 00
Wadestown .....	1 00
Wilsonburg .....	3 00

**West Wisconsin Conf.**

Baraboo.....	\$2 00
Barron.....	3 00
Cassville.....	3 00
De Soto.....	1 00
Ironton.....	1 00
McFarland.....	1 00
Mondovi.....	2 00
Oregon.....	4 00
Soldiers' Grove.....	1 00
State Line.....	1 50

**Western Norwegian-Danish Conference.**

Aberdeen.....	\$2 00
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### Wilmington Conference.

Booth's Corners.....	\$1 65
Cardova.....	2 00
Centerville.....	3 25
Chesapeake City.....	50
Claymont.....	60
Federalburg.....	64
Magnolia.....	1 50
Mount Lebanon.....	2 00
Mount Pleasant.....	1 00
Mount Vernon.....	1 50
Onancock.....	2 21
Princess Anne.....	1 00

Stanton.....	\$1 00
Williamsburg.....	1 50
Wilmington :	
Asbury.....	4 00
Brandywine.....	2 00
Grace.....	6 00
Kingswood.....	1 00
Madeley.....	25
St. Paul.....	10 50
	<hr/>
	\$34 10

### Wisconsin Conference.

Almond.....	\$1 00
Columbus.....	1 00
East Troy.....	2 00
Grand Rapids.....	1 00
Marshall.....	1 83
Milwaukee:	
Asbury.....	3 00
Montfort.....	1 00
Sheboygan.....	2 00
South Milwaukee.....	2 00
Stropier.....	1 00
Waterloo.....	2 00
	\$17 83

### Wyoming Conference.

Binghamton :	
Centenary .....	\$1 00
Clark Summit, .....	2 00
Dunsmore, .....	2 50
Gibson .....	1 50
Great Bend, .....	1 00
Hallstead, .....	1 00
Harford, .....	50
Jermyn, .....	1 30
Little Meadows, .....	2 00
Marshall, .....	1 83
Montfort, .....	1 00
Parsons, .....	2 00
Port Crane, .....	1 50
Seranton :	
Hampton Street, .....	1 00
Providence, .....	2 50
Sterling, .....	25
West Pittston, .....	5 00
Wilkesbarre :	
Central, .....	3 50

### Wyoming Mission.

Buffalo.....	\$3 00
Rock Springs.....	2 00
	<hr/> \$5 00

### Miscellaneous.

Bishop Mallalieu (for Buffalo) .....	\$21 00
Deaconess Homes:	
Boston .....	3 50
Chicago .....	10 00
Minneapolis .....	7 25
New York .....	5 00
Omaha .....	30 00
Port Society, New York	5 00
Scandinavian W. C. T. U., New York .....	3 00
Seaman's Association, New York .....	20 00



## APPORTIONMENT FOR 1897.

The following is the apportionment for 1897. This is not to be regarded as an assessment, for the Tract Society claims no right to assess. It is simply a suggestion as to the amount which ought to be raised by each Conference in proportion to its means. The apportionment is based on one thirtieth of that made by the Missionary Society. On the basis of \$1,500,000 for the Missionary Society the amount which the Tract Society asks from the Church would be very nearly \$50,000.

Alabama.....	\$40	New Mexico Spanish Mission.....	\$15
Arizona Mission.....	25	New York.....	1,790
Arkansas.....	45	New York East.....	2,080
Atlanta.....	40	Newark.....	1,410
Atlantic Mission.....	25	North Carolina.....	40
Austin.....	45	North Dakota.....	125
Baltimore.....	1,385	North Indiana.....	765
Black Hills Mission.....	30	North Montana Mission.....	15
Blue Ridge.....	25	North Nebraska.....	210
California.....	480	North Ohio.....	630
California German.....	30	North Pacific German Mission.....	20
Central Alabama.....	45	Northern German.....	100
Central German.....	315	Northern Minnesota.....	345
Central Illinois.....	755	Northern New York.....	600
Central Missouri.....	56	Northern Swedish Mission.....	50
Central New York.....	790	Northwest German.....	85
Central Ohio.....	860	Northwest Indiana.....	600
Central Pennsylvania.....	1,330	Northwest Iowa.....	400
Central Swedish.....	110	Northwest Kansas.....	135
Central Tennessee.....	40	Northwest Nebraska.....	25
Chicago German.....	105	Norwegian and Danish.....	110
Cincinnati.....	1,100	Ohio.....	1,180
Colorado.....	200	Oklahoma.....	65
Columbia River.....	110	Oregon.....	215
Delaware.....	130	Philadelphia.....	2,100
Des Moines.....	910	Pittsburg.....	1,250
Detroit.....	850	Puget Sound.....	160
East German.....	175	Rock River.....	1,260
East Maine.....	150	Saint John's River.....	30
East Ohio.....	1,360	Saint Louis.....	450
East Tennessee.....	25	Saint Louis German.....	215
Erie.....	810	Savannah.....	60
Florida.....	40	South Carolina.....	265
Genesee.....	940	South Dakota.....	160
Georgia.....	25	South Kansas.....	330
Gulf Mission.....	5	Southern California.....	265
Holston.....	165	Southern German.....	50
Idaho.....	35	Southern Illinois.....	500
Illinois.....	1,175	Southwest Kansas.....	320
Indiana.....	1,225	Tennessee.....	40
Iowa.....	535	Texas.....	90
Kansas.....	380	Troy.....	1,045
Kentucky.....	235	Upper Iowa.....	680
Lexington.....	75	Upper Mississippi.....	65
Little Rock.....	30	Utah Mission.....	35
Louisiana.....	105	Vermont.....	230
Maine.....	250	Virginia.....	55
Michigan.....	865	Washington.....	240
Minnesota.....	325	West German.....	130
Mississippi.....	60	West Nebraska.....	100
Missouri.....	290	West Texas.....	70
Montana.....	60	West Virginia.....	540
Nebraska.....	335	West Wisconsin.....	340
Nevada Mission.....	40	Western Norwegian-Danish.....	15
New England.....	1,300	Western Swedish.....	45
New England Southern.....	620	Wilmington.....	790
New Hampshire.....	340	Wisconsin.....	425
New Jersey.....	1,135	Wyoming.....	950
New Mexico English Mission.....	25	Wyoming Mission.....	20













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1896/97

ANNUAL REPORT

OF THE UNIVERSITY of ILLINOIS

TRACT SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

FOR 1897

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FORTY-FIFTH

ANNUAL REPORT

OF THE

TRACT SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

1897

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NEW YORK  
PRESS OF EATON & MAINS, 150 FIFTH AVENUE  
1898

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1896/97

# ANNUAL REPORT.

## ANNIVERSARY.

THE anniversary of the Tract Society was held in St. Luke's Church, Dubuque, Ia., December 3-5. The speakers were as follows: Jesse Bowman Young, D.D., Editor of the *Central Christian Advocate*, St. Louis, Mo.; E. S. Lewis, D.D., Pastor of Franklin Avenue Church, Cleveland, O.; J. L. Hurlbut, D.D., Corresponding Secretary of the Society; J. M. Freeman, D.D., Assistant Corresponding Secretary; and F. L. Nagler, D.D., German Assistant Secretary.

On Friday afternoon a Tract Conference was held in the Sunday school room of the church. This conference was conducted by Dr. Freeman. As has been customary in such conferences for a number of years past, the tracts issued by the Methodist Book Concern and distributed by the Tract Society were exhibited and commented upon. Special attention was called to the tract recently published on *The Sunday Bicycle*, by W. N. Brodbeck, D.D., of the New England Conference. This tract has had a large circulation, and is in great demand by pastors and others. The conductor requested everyone in the conference to feel perfectly free to ask questions or to make suggestions upon any subject connected with the distribution or use of tracts.

DR. YOUNG: Would it not be well for every pastor to have a complete series of the tracts issued by the Methodist Book Concern, so that he might be able to make his selection intelligently?

DR. FREEMAN: This is certainly very desirable, but it would cost too much to send to every pastor as a grant from the Tract Society in view of the fact that we have some fifteen thousand pastors in connection with our Church. It would be found advantageous to any pastor to buy a complete set from the Book Concern and preserve it for reference. There are pastors who have done this and who add to their file every new tract.

DR. HURLBUT: While the Tract Society cannot afford to send a full set of tracts to every pastor, we can send a small package of the latest tracts on application. We are glad to know that a number of our pastors avail themselves of this privilege.

DR. LEWIS: In the distribution of tracts, instead of obtaining a package of tracts treating on various subjects, I have found it advantageous to obtain a considerable number of the same tract. I first speak of it to my congregation, and then distribute the tracts, thus exciting additional interest, as the people talk to one another upon the subject and compare notes. I remember one tract in particular, called *I'll Try*, showing what a profane man accomplished by trying. I call to mind another one, called *Homing Pigeons*, showing that the "homing" instinct is in the soul of man. It is a beautiful tract written by Dr. W. V. Kelley, editor of our *Methodist Review*.

DR. HURLBUT: This is a good suggestion. When I was a pastor I often tried the other plan of sending for a miscellaneous package, but the result was that I sometimes redistributed the same tract.

DR. LEWIS: One of the hardest things is to get the right tract and the right person; by getting a number of the same tract you are pretty sure to reach somebody.

DR. HURLBUT: Perhaps some one can mention names of special tracts that have done good. We often hear of such in communications to our office. *Buy Your Own Cherries*, Bishop McCabe's *Ingersollville*, Dr. Buckley's *Ingersoll Unmasked* are among tracts that have been found very serviceable. Others might readily be named.

DR. LEWIS: Drummond's *First: A Talk with the Boys' Brigade*, is one of the most useful tracts I have distributed to boys.

DR. HURLBUT: *The Sunday Bicycle* is one of the best tracts lately issued and is in large demand.

DR. LEWIS: Bishop Mallalieu once, in writing to me, inclosed in his letter the tract entitled *A Pastor to His People*. This is an excellent tract for every pastor to give to his congregation in person or by letter.

DR. YOUNG: It is a good thing to inclose a tract in a letter, just as business men sometimes inclose cards. Of course they will not all engage the attention of everyone who receives them, but enough will read them to pay for the trouble.

DR. NAGLER: Our German preachers use tracts freely, and appreciate the value of tract work.

MRS. PETERSON: I am in the habit of writing a birthday letter to every member of my Primary Class. In that birthday letter I inclose a little tract such as would be appreciated by a child. Many of the children cannot themselves read, but they will as a matter of course insist that some one shall read it to them.

DR. HURLBUT: That statement suggests that a most excellent way to distribute tracts is through the Sunday school. I should like to inquire of the conference what kind of tracts in the judgment of those present are most needed.

DR. LEWIS: We need a wise, timely, and fresh tract for probationers.

DR. YOUNG: Can we not have a tract for young people in reference to going to college? Many a young man who is uncertain as to his duty in reference to this matter might be induced to go to college were there a suitable tract on this subject.



DR. TAYLOR: I think it would be well if articles were published in our Church papers on the subject of tract distribution, so that our preachers would engage in the work. I have been in Iowa since 1860, and have seen the effects of tract distribution by the preachers of various heresies. They flood our towns and villages with statements of their pernicious doctrines, and lead many astray who read these tracts. We ought to have tracts upon the other side of the question to meet this emergency. I think it a good plan to select tracts upon some subject on which we intend to preach, and then distribute them after the sermon.

DR. HURLBUT: Permit one remark about tracts in foreign languages. Our Church is doing work among from fifteen to twenty nationalities. We are trying to supply tracts in as many of the languages thus spoken as possible.

DR. LEWIS: There should be some arrangement by which our Tract Society can obtain from other denominational societies tracts on subjects represented in their catalogues, but not in ours. I think this would be a good thing.

The conductor referred to the difficulty of getting the right kind of tracts, because it is not an easy task to write this sort of literature. Many a good preacher is not a good writer; many a man who writes well on other topics does not succeed when writing tracts. Tract literature stands by itself. A tract differs from a sermon, or an essay, or a lecture, and many a man who can write well in connection with this class of literature fails in writing a tract. If a tract is to be read, it must not be too long. It must be plain spoken, direct in style, teaching at once the subject discussed, and treating it in a manner which will win the attention of the reader. This is no easy task.

At the close of the conference the tracts exhibited were distributed.

On Sunday morning the pulpits of Dubuque were supplied as follows: St. Luke's, Dr. Young; First Congregational, Dr. Hurlbut; Grandview Avenue, Dr. Freeman; Second Presbyterian, Dr. Lewis; German Church, Dr. Nagler.

In the afternoon a platform meeting was held in St. Luke's Church. The first speaker was Dr. Young. He announced as his theme, "What Are Our Young People Reading?"

One of the marvels of the age is the modern printing press. It turns out millions upon millions of pages every year, and "the cry is, 'Still they come!'" This printed matter varies in character from the low, vulgar, nauseating literature which poisons every soul with which it comes in contact, to that which is beautiful, wholesome, and heavenly.

Many illustrations might be given of the worth of the reading habit. One of the most touching inscriptions in Westminster Abbey is "O rare Ben Jonson." He toiled as a bricklayer's apprentice, and between times eagerly read all the literature upon which he could lay his hands. This well represents the eagerness with which many a workingman has reached out after the means of mental improvement.

It is well to ask about motives. "Why do we read?" is a question pertinent to the present discussion. We know why we ought to read.

First. To get knowledge.

Second. To inform the mind.

Third. To get inspiration for our lifework. Books that stimulate as well as inform are needed. We must read until we are stirred and moved to accomplish something.

Fourth. To get style. Read great poets and prose writers to learn the mystic art of putting things.

Fifth. To get recreation. In this way we may obtain relief from the pressure of great burdens of business or of sorrow.

A lady who had been bereft of four children became a recluse in her own home, refusing to go out into society or to communicate with her friends until so morbid was her condition that she was in danger of lapsing into insanity. A friend requested her to become a member of a Chautauqua Circle then being organized in the town where she lived. To this she reluctantly consented, but as soon as her mind became actively engaged in reading and study the pressure which had rested upon her began at once to diminish.

Sixth. Some read for excitement. They seek books which will titillate their sensibilities and lacerate their feelings. Some of the daily papers in every large city minister to this class. In picturesque and unsavory style they relate the latest and lowest scandals, illustrated by coarse cuts. If this sort of carrion were manifested to the sense of smell people would turn with loathing and disgust from the offices where they are published. Such papers become gutters for carrying the most abominable filth. All honor to the papers which maintain cleanliness and decency in their columns! Much unwholesome fiction is read. In a large Western city there is a news agency devoted especially to the sale of literature for boys and girls. For a nickel or a dime a child can get an exciting story making the reader acquainted with vile ruffians of various types. The titles and characteristics of these vile books are not of a nature to improve the mind or the morals. The best of them are silly; the worst of them are unspeakably immoral, being concentrated mixtures of nastiness and vice.

In a town in Ohio I visited the new jail. I saw a rope and a hangman's noose. In the upper corridor were three boys, neither of them nineteen years old, under sentence of death for murder. They said they had read vile story papers till they could think of nothing but burglaries and murders. They started out for adventures, and they said "Here we are."

The man who can circulate a good tract or a good paper for young people is doing a grand work for the Church. My childhood home was

that of a Methodist preacher. My father's library and the Church papers helped to give me a love for wholesome literature which has been of great service to me all through my life.

While reading in the cars one day, a little child came to me and said, "Haven't you a story paper for me?" This is typical of the demand of childhood upon the Church. We need the literature for our children which will bring them up in the ways of righteousness. Let our young people learn to love the literature of our Church, and they will soon give a satisfactory answer to the question, "What are our young people reading?"

Dr. Hurlbut was the next speaker:

We are endeavoring to harness the mighty agency of the printing press to the service of the Lord Jesus Christ. The voice is the great power of the Gospel; but while the power of the press is not so great, its influence is not to be underestimated. Its power is silent, but it perpetuates the influence of the speaker and sends his words all over the world. Our Tract Society does not issue tracts, but circulates the tracts published by the Methodist Book Concern. The gateway to the continent is the great city of New York, through which come immigrants of all nationalities, of all languages, of all religions. In one month in that city the Bible Society distributed Bibles in twenty-five different tongues. Our Tract Society tries to meet these immigrants with tracts in their own languages.

Some time ago a German preacher prepared a tract in German giving an account of every German Methodist Episcopal church in this country, and its location as to street and city. The tract also gave information concerning our country, its institutions, its vast extent, the form of its government, and other matters of importance for the immigrant to know. The expense of this tract was borne by our Tract Society. We aid in the publication of a Spanish paper in New Mexico, as well as one in French in New England, which is now becoming largely populated by French Canadians. Many of them remain for a little while, and then return to Canada. Coming and going they become Americanized and when they go back they go with American ideas.

Our Society is doing a great work abroad. It sends grants of money to foreign countries to pay for the publication of papers in foreign languages. Thus the missionary can reach the people with the printed page long before he is able to reach them with speech. In Europe, in Asia, in South America, in Mexico this work is done. We help to publish papers, hymn books, Disciplines, and other various works in these lands. The Tract Society does not support preachers, missionaries, or deaconesses, but it concentrates its work upon the printed page. One of our missionaries in Peking found a man in the mission yard, who had fainted. Near by was a wheelbarrow and an old woman. They found in his clenched hand a leaf from the New Testament in Chinese. His home was two hundred and fifty miles from this place. There a missionary had distributed New Testament leaflets. One of these had got into the hand of this man. Wishing

to know more of the subject of which this treated he put his clothes and his old mother into a wheelbarrow and came to Peking to find those who had printed the book. They were taken into the mission house and made comfortable. Afterward he and his mother were both converted, and he became a local preacher.

In the days of the American Revolution political tracts were issued. *Common Sense* was one of these tracts, written by Thomas Paine, and it undoubtedly had a wonderful influence in promoting the Revolution.

We plead for the Tract Society which sends out millions upon millions of leaves for the healing of the nations.

With this address the anniversary exercises closed.



**TRACT SOCIETY**  
OF THE  
**METHODIST EPISCOPAL CHURCH.**  
**ORGANIZED 1852.**

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---

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H. A. MONROE,	L. R. STREETER,	G. C. WILDING,
E. S. OSBON,	J. F. DODD,	W. F. BRUSH,
W. E. KETCHAM,	J. I. BOSWELL,	S. E. SIMONSEN,
A. B. SANFORD,	F. C. IGLEHART,	S. O. CURTICE,
EDWIN A. BLAKE,	EDW'RD CUNNINGHAM,	EDMOND LEWIS,
	F. L. WILSON,	W. A. LAYTON.

## LAYMEN.

WILLIAM TRUSLOW,*	MORRIS H. SMITH,	I. H. TIFFT,
J. O. FOWLER,	R. W. COURTENAY,	SAMUEL STERLING,
HIRAM MERRITT,	DR. C. C. MOORE,	S. V. R. FORD,
E. B. TREAT,	WILLIAM BALFOUR,	A. CARMICHEL, JR.,
JOHN BENTLEY,	WILLIAM JACKSON,	B. F. EDSALL,
J. D. FELTER,	J. M. BULWINKLE,	J. H. BUCKBEE,
W. R. WALKLEY,	ROBERT LAVERY,	FRANCIS CRAWFORD,
NATHAN A. ULMAN,	FRANK MOSS,	C. H. VAN AKEN,
RICHARD LAVERY,	C. F. JONES,	E. M. TRAVIS,
S. L. RUSSELL,	MILTON SEE,	L. W. BEASLEY,
	L. SHANLEY DAVIS,	ROBERT M. WHITING.

\*Deceased during the year.

## II. COMMITTEES.

### Standing Committees at New York.

#### EXECUTIVE.

REV. J. L. HURLBUT, D.D.,  
REV. NICHOLAS VANSANT,  
REV. W. E. KETCHAM, D.D.,  
REV. C. W. MILLARD, D.D.,  
REV. D. W. COUCH, D.D.,  
JOHN BENTLEY,  
HIRAM MERRITT,  
E. B. TREAT,  
MORRIS H. SMITH.

#### PUBLICATIONS.

REV. J. I. BOSWELL, D.D.,  
S. L. RUSSELL,  
C. F. JONES,  
J. D. FELTER,  
REV. T. L. POULSON, D.D.,

#### AUDITING.

J. O. FOWLER,  
RICHARD LAVERY,  
L. SHANLEY DAVIS.

#### LEGACY.

W. R. WALKLEY,  
FRANK MOSS,  
REV. J. F. DODD, D.D.

#### ANNIVERSARY.

REV. J. L. HURLBUT, D.D.,  
WILLIAM BALFOUR,  
REV. A. B. SANFORD, D.D.,  
S. V. R. FORD,  
REV. W. F. BRUSH.

### Committees on Finance and Applications for Aid.

#### AT CINCINNATI.

REV. LEWIS CURTS, D.D.,  
REV. D. H. MOORE, D.D.,  
REV. A. J. NAST, D.D.,  
H. C. DICKHAUT,  
GEORGE B. JOHNSON,  
*Secretary and Treasurer,*  
220 West Fourth Street.

#### AT BOSTON.

REV. C. PARKHURST, D.D.,  
REV. E. H. HELMS,  
EVERETT O. FISK,  
OLIVER H. DURRELL,  
C. R. MAGEE,  
*Secretary and Treasurer,*  
38 Bromfield Street.

#### AT CHICAGO.

REV. H. C. JENNINGS, D.D.,  
REV. H. G. JACKSON, D.D.,  
J. S. HARVEY,  
D. W. POTTER,  
O. A. OLIVER,  
*Secretary and Treasurer,*  
57 Washington Street.

#### AT SAINT LOUIS.

REV. J. B. YOUNG, D.D.,  
G. L. KLEINSCHMIDT,  
CHARLES H. SMITH,  
ROBERT C. COLTER,  
SAMUEL H. PYE,  
*Secretary and Treasurer,*  
1505 Locust Street.

## AT BALTIMORE.

REV. D. H. CARROLL, D.D.,  
REV. J. C. NICHOLSON, D.D.,  
J. HARRY MURRAY,  
DAVID BOYD,  
REV. J. LANAHAN, D.D.,  
*Secretary and Treasurer,*  
118 East Baltimore Street.

## AT SAN FRANCISCO.

REV. J. N. BEARD, D.D.,  
REV. W. S. URMY,  
REV. W. W. CASE, D.D.,  
CHARLES B. PERKINS,  
WILLIAM ABBOTT,  
*Secretary and Treasurer,*  
1037 Market Street.

## AT PHILADELPHIA.

REV. S. W. THOMAS, D.D.,  
J. A. HUDSON,  
J. H. McCULLOUGH,  
REV. S. G. GROVE,  
F. B. CLEGG,  
*Secretary and Treasurer,*  
1018 Arch Street.

## AT PITTSBURG.

REV. C. W. SMITH, D.D.,  
REV. J. W. MILES, D.D.,  
REV. R. T. MILLER, D.D.,  
T. C. DICKSON,  
REV. J. HORNER, D.D.,  
*Secretary and Treasurer,*  
524 Penn Avenue.



## III.

## BUSINESS MEMORANDA.

## BUSINESS ADDRESS.

All communications respecting the general business of the Society should be addressed to the Corresponding Secretary, the Rev. J. L. Hurlbut, D.D., 150 Fifth Avenue, New York.

Funds may be remitted to the Treasurer, Homer Eaton, D.D., at the same place.

Remittances may also be made to any one of the Treasurers of the various local committees, as follows :

George B. Johnson, 220 West Fourth Street, Cincinnati, O.

C. R. Magee, 38 Bromfield Street, Boston, Mass.

O. A. Oliver, 57 Washington Street, Chicago, Ill.

F. B. Clegg, 1018 Arch Street, Philadelphia, Pa.

Rev. J. Lanahan, D.D., 118 East Baltimore Street, Baltimore, Md.

S. H. Pye, 1505 Locust Street, St. Louis, Mo.

William Abbott, 1037 Market Street, San Francisco, Cal.

Rev. J. Horner, D.D., 524 Penn Avenue, Pittsburg, Pa.

## APPLICATIONS FOR GRANTS.


Applications for grants should be addressed to the Corresponding Secretary at New York, or to the Secretary of the local committee nearest to the applicant. The brethren above named as treasurers of the local committees are also secretaries of the same.

## BLANK FOR MAKING APPLICATIONS.

*To the Corresponding Secretary of the Tract Society :*

Being desirous of circulating tracts on..... Appointment,  
.....Conference, we request a grant of .....  
dollars' worth of tracts. The collection from this appointment last year  
for the Tract Society amounted to \$.....

....., Pastor.

 Fill out and sign the preceding blank and forward it to the Corresponding Secretary at New York, or to the committee at Cincinnati, Chicago, Boston, Baltimore, Philadelphia, Pittsburg, St. Louis, or San Francisco, as may be most convenient.

No application for a grant can be considered unless it is signed or indorsed by the pastor.

If the pastor (either of a mission or of a self-supporting church) be merely a "supply," so that his name does not appear in the General Min-

utes, the application cannot be considered unless it has the indorsement of the presiding elder.

By order of the board, pastors of self-supporting churches are entitled to tracts for distribution to the value of one half of the last collection taken for the Tract Society, provided such collection has been taken within a year previous to the date of application.

Grants are not made on more than one year's collection at a time. If the grant be not asked for within the year it is understood that it is not desired.

It sometimes happens that a pastor desires a grant of tracts when his predecessor failed to take a collection for the Society. Let the pastor state the circumstances of the case on making application, and due consideration will be given to the request.

### SUGGESTIONS TO PASTORS.

To prevent confusion and possible annoyance to themselves, we beg pastors desiring tracts to note the following :

1. The Book Concern and the Tract Society are two distinct corporations, each having its own executive officers and its own rules.


2. The Agents of the Book Concern publish tracts and sell them, but they are not authorized to give them away. When applications come to them for grants of tracts they hand them to the officers of the Tract Society for consideration.

3. The Tract Society does not print or publish or sell tracts, but it does make donations of tracts, first buying them of the Book Concern.

4. When a pastor sends an order to the Book Agents for tracts, and makes no reference to any desire for a grant, it is to be supposed that he expects these tracts to be charged to his personal account, and that he further expects to pay for them. This is the only business-like view to take of the matter. Yet it occasionally happens that a pastor, when the bill is sent him, objects to paying it on the ground that he has taken a tract collection and is entitled to a grant of tracts. The time to speak of that was when he sent his order. It would then have regularly come before the Tract Society as an application for a grant. There is no more reason for the Tract Society paying for the tracts ordered by a pastor than there is for its paying for the books or periodicals he orders.

### FORM OF BEQUEST.

I give unto the Tract Society of the Methodist Episcopal Church, incorporated by an Act of the Legislature of the State of New York, passed April 20, 1874, the sum of .....dollars for the purposes of said Society, and for which the receipt of the Treasurer thereof shall be a sufficient discharge.

 Persons disposed to make bequests to the Society are requested to be careful to adopt the above form, and also to give timely notice to the officers of the Society, in order that legacies may not be diverted from their intended objects.

#### IV.

### CHARTER.

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AN ACT TO AMEND THE CHARTER OF THE TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH. PASSED APRIL 20, 1874.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows :*

SECTION 1. The Act entitled "An Act to Incorporate the Tract Society of the Methodist Episcopal Church," passed April fifteenth, eighteen hundred and fifty-four, and any Act amendatory thereof, or relating to said Society, are hereby respectively amended so as to read as follows :

SECTION 2. The several persons now composing the said Society, and all other persons who may become associated with them, and their successors, are hereby constituted a body corporate and politic, by the name of "The Tract Society of the Methodist Episcopal Church," and by that name they and their successors shall and may have perpetual succession, and shall, in law, be capable of suing and being sued in any court whatsoever, and may have and use a common seal, and may alter the same at pleasure; and such Corporation is and shall be capable of purchasing, holding, and conveying such real and personal estate as the purposes of the said corporation shall require, not exceeding in amount five hundred thousand dollars; but the annual income of the real estate held by it at any one time within the State of New York shall not exceed the sum of seventy-five thousand dollars.

SECTION 3. The object of the said Corporation shall be to diffuse the blessings of education, civilization, and Christianity, throughout the United States and elsewhere, by the publication and distribution of tracts, cheap publications, and books.

SECTION 4. The management and disposition of the affairs and property of the said corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church, and thirty-two traveling ministers of the Methodist Episcopal Church appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex-officio* members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such, from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the managers appointed by an ensuing General Conference. Said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of the said Corporation, in conformity

with the Constitution of said Society, as it now exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be subordinate to any directions or regulations made, or to be made, by said General Conference.

SECTION 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business. The Corresponding Secretaries and the Treasurer of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their offices for four years, or until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall fill any vacancy in the office till the ensuing General Conference. And, until otherwise provided by the General Conference, said Board of Managers may appoint and remove at pleasure the Treasurer of said Corporation.

SECTION 6. The said Corporation shall be capable of taking, receiving, or holding any real or personal estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act as to the aggregate amount of such real estate, and also to the provisions of an Act entitled "An Act relating to Wills," passed April eighteenth, eighteen hundred and sixty; and the said Corporation shall be also competent to act as a trustee in respect to any devise or bequest pertaining to the objects of said Corporation, and devises and bequests of real or personal property may be made directly to said Corporation, or in trust for any of the purposes comprehended in the general objects of said Society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SECTION 7. The said Corporation shall also possess the general powers specified in and by the Third Title of Chapter Eighteen of the First Part of the Revised Statutes of the State of New York.

SECTION 8. This Act shall take effect immediately.

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## V.

# CONSTITUTION.

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(Adopted by the General Conference at Cincinnati, May 27, 1880.)

ARTICLE 1. This Association shall be denominated the Tract Society of the Methodist Episcopal Church.

ART. 2. Its object shall be to diffuse knowledge by the circulation of the publications of the Methodist Episcopal Church in the English and other languages in our own and foreign countries.



ART. 3. Any person paying to this Society at one time \$10 shall thereby become an honorary member for life ; and the payment of \$25 at one time shall constitute an honorary director for life.

ART. 4. Persons constituted honorary life members by the payment of \$10, not designated for any special object, shall be entitled to receive tracts to the value of two dollars each year ; or, if they prefer, they may receive tracts at any one time to the amount of half the sum paid.

ART. 5. A public anniversary shall be held each year at such time and place as the Board of Managers shall determine.

ART. 6. The senior Bishop of the Methodist Episcopal Church shall be President of the Society. The remaining Bishops shall be its Vice Presidents, ranking in the order of seniority. An honorary Vice President may be appointed by each Annual Conference. There shall be appointed by the General Conference a Treasurer, and a Corresponding Secretary, who shall be the editor of the tracts. The other officers of the Society shall be a Recording Secretary and two elected Vice Presidents, who shall severally be appointed by the Board of Managers at the regular quarterly meeting held in June of each year.

ART. 7. The funds of this Society shall be expended under the direction of the Board of Managers in payment of the necessary expenses of the institution, and in the promotion of its general objects. In all cases of gratuitous aid, books and tracts shall be given instead of money, unless the latter is strictly necessary to the accomplishment of a constitutional object.

ART. 8. The Board of Managers shall have power to enact their own by-laws ; to fill vacancies in the board occurring in the intervals of the General Conference ; to remove the Treasurer from office, for cause to them sufficient, but only after a fair investigation before a quorum of the board with a Bishop in the chair ; to provide for the translation and publication of tracts ; to employ colporteurs ; to print and circulate appeals to the churches in behalf of the benevolent objects of the Society ; to raise and disburse funds for those objects, and to establish committees of finance and appropriations wherever necessary.

ART. 9. Each Annual Conference of the Methodist Episcopal Church may form a Conference Tract Society auxiliary to this, with power to adopt such measures as in the judgment of said Conference are best calculated to promote the objects of this association, and to form sub-auxiliaries in its several circuits and stations. The presidents of the Conference auxiliaries shall be honorary Vice Presidents of this Society, or where there is no auxiliary the Conference may appoint an honorary Vice President.

ART. 10. When any member of the Board shall have been absent from four consecutive regular meetings of the Board without sending an excuse, such absence shall be deemed a resignation, and the Board shall have authority to declare the place vacant, and to fill it as other vacancies are filled.

ART. 11. This Constitution cannot be altered except by the General Conference of the Methodist Episcopal Church.

## VI.

BY-LAWS.

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1. The regular meetings of the Board shall be held quarterly on the second Wednesday of March, June, September, and December.

II. Special meetings may be called by any two of the officers or any four of the managers.

III. Thirteen members shall constitute a quorum at all meetings of the Board.

IV. At the regular meeting of the Board in June of each year the following Standing Committees shall be appointed :

1. An Executive Committee, to consist of the Corresponding Secretary, four ministers, and four laymen. It shall be their duty to consider and act on all applications that may be made in the intervals of the meetings of the Board, and to report their action for the approval of the Board. The Committee shall have power to make grants, at their discretion, on all ordinary applications, but shall refer to the Board important applications except in urgent cases, and action in such cases shall not be valid unless at least three members of the Committee are present and concur.

2. A Committee on Publications, to consist of five members. They shall represent this Board in all consultations which may be necessary with Book Agents or editors in reference to tract publications.

3. A Legacy Committee of three members, to whom all questions relating to bequests may be referred. They shall from time to time make such recommendations to the Board as the interests of the Society in this respect may require.

4. An Auditing Committee of three, who shall audit the reports of the Treasurer and all bills presented to the Board.

5. An Anniversary Committee of five, of whom the Corresponding Secretary shall be one. They shall make all necessary arrangements for the anniversaries of the Society, subject to the approval of the Board.

6. There shall be appointed at each of the following places a Committee of Five, on Finance and Applications for aid : Cincinnati, Chicago, Boston, Philadelphia, Baltimore, Pittsburg, St. Louis, San Francisco, Bremen, Germany ; Lucknow, India ; Foo-Chow, China.

It shall be the duty of each of these Committees on Finance and Applications for Aid to make a quarterly report to the Treasurer at New York, such report showing the condition of the treasury at the beginning of the quarter, also the receipts and grants during the quarter, and the condition of the account at the close of the quarter ; to remit with the quarterly re-

port the balance on hand, if any, and if the grants of the Committee have exceeded the funds on hand make a draft at sight for the amount on the Treasurer at New York ; to make said quarterly report on or before the first Wednesday of March, June, September, and December ; to make an annual report and forward the same to the Treasurer on or before the third Wednesday in January.

V. Each standing committee shall keep a book of minutes from which an account of their proceedings shall be read at each regular meeting of the Board.

VI. The Treasurer shall keep an account of all moneys received or expended, report the same at each regular meeting, submit his account to any auditing committee appointed by the Board, and answer all orders on the treasury authorized by the Board.

VII. Resolutions must be reduced to writing if required by the Secretary or any member of the Board.

VIII. All bills shall be passed by the Board and signed by the Recording Secretary before they are paid.

IX. The order of business at the regular meetings of the Board shall be as following :

1. Devotional exercises.
2. Calling of roll.
3. Reading the minutes of the preceding meeting.
4. Unfinished business.
5. The report of the Corresponding Secretary.
6. The Treasurer's report.
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Miscellaneous business.
10. Adjournment.

## VII.

### OUR WORK DURING THE YEAR.

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#### I.—REPORTS FROM THE FIELD.

##### REPORT OF THE GERMAN ASSISTANT SECRETARY.

The Rev. F. L. Nagler, D.D., the German Assistant Secretary of the Tract Society, presents the following report for 1897 :

Until within about a year it was the custom to send each German minister a certain quantity of tracts with the understanding that he would see them distributed among the people, which the great majority of them did very conscientiously, but not all. We have given up this plan, and require every minister to write for the amount of tracts he is entitled to, according to the amount of his collections for the Tract cause. This works very well, though it is possible not so many tracts are sent out as formerly ; but we are certain that none are wasted.

We insist upon every pastor taking a collection for this good cause, and a glance at the Conference Minutes shows that it is done.

The tract work was represented by me in my different visitations at Conferences, conventions, and institutes held at Los Angeles, San Francisco, Cal.; Portland, Ore.; Harrington and Spokane, Wash.; Dallas, Tex.; Dubuque, Ia.; St. Louis, Mo.; Columbus, O.; Evansville, Ind.; and other places.

Tract distribution with the Germans is mostly done by the pastors, in some places by the Tract Committees elected by the Quarterly Conferences, and by the members of the Epworth League.

The Methodist Book Concern in Cincinnati published in 1897 two quite large and readable tracts in German : *Hypnotism and its Dangers* (really two tracts in one) and *Jesus, the Miracle of History*.

#### FROM VARIOUS PORTIONS OF THE HOME FIELD.

##### THE FRENCH IN NEW ENGLAND.

The Rev. Thomas A. Dorion continues his labors among the increasing numbers of French-Canadian immigrants. He is a member of the New Hampshire Conference, which body appoints a committee every year to supervise his work. From his home in Manchester, N. H., he writes under date of November 11, 1897 :



During the present year I have published regularly our French missionary periodical, *Le Foyer Chrétien* (*The Christian Hearthstone, or Fireside*), with an average of 600 copies at each issue. There were 4 issues of 6 pages each, and 18 issues of 4 pages each, or 96 pages in all, a total of 57,600 pages to the present time. This will be increased to 26 issues, or over 64,000 pages, before the close of the year. Each issue has an average of 6,960 words, which give to the present time 167,040 words, and at the end of the year will give 187,920 words.

During the present year I have also published the following religious tracts: *Martin Luther* (illustrated), 2,000 copies; *Calvin and Farel* (illustrated), 2,000 copies; a temperance song with music, *A la Jeunesse Temperante*, 1,000 copies; and in English a tract entitled *Review of Father Elliott's Lectures*, etc., 600 copies; giving a total of 5,600 copies, or 87,200 pages in all.

This literature has been wisely distributed and has reached scores of people in their homes, places of business, and workshops whom the preached word would never have reached.

To assure a wise distribution of our periodicals and tracts, copies are given to the different Epworth Leagues of the city and others of our friends to be given away as much as possible to those French people who will read them. At one of our English meetings this fall no less than 500 copies of our French periodical, tracts, and Catechism were taken for distribution among the French people. Copies of our periodical are also sent to a few American pastors outside of Manchester to be distributed among the French people of their parishes.

I am more and more convinced that we cannot carry on our missionary work among the French in this country without the use of the press. Mission fields where this means is not used are progressing very slowly, if they progress at all. The new faces that we notice at almost every service in Manchester are in almost every instance drawn to our meetings by the printed pages.

I do not wish to boast, but I feel compelled to say again this year that our French publications in many cases are preferred by missionaries of other denominations to their own, even in France. Nearly 100 copies of the *Le Foyer Chrétien* go to France, Switzerland, and Italy.

The publication of *Le Foyer* and of the tracts requires a large amount of work, and as I have limited means at my disposal (my list of subscriptions being very small) my family is compelled to help in this work free of charge. Our publication department is certainly not the least important in connection with our work of evangelization among the French Canadians. Although help has been given by the Sunday School Union and by the Tract Society of our Church, this department has been maintained up to this time through personal pecuniary sacrifices and also through supplementary work on the part of your missionary and his family.

## THE CHINESE IN CALIFORNIA.

The Rev. Frederick J. Masters, D.D., is the Superintendent of the Chinese Mission of our Church in San Francisco. In February last he wrote :

We are in need of more tracts in Chinese. We have just had a gracious outpouring of God's Spirit in a revival in which over 40 Chinese have declared themselves on the Lord's side. We divided Chinatown up into districts and visited every bazaar, store, market, factory, and dwelling house, giving out tracts to everybody we met and inviting all to our services. There is no doubt that the Gospel truths contained in those tracts did more than anything under the blessed Spirit to bring conviction to the hearts of these people. For a week past these tracts have been seen in the hands of the Chinese in the stores and on the cars. Besides, I am continually sending these tracts all over the country. Only yesterday I sent some to Haverhill, Mass., and to a little Chinese camp in Arizona. People who cannot speak Chinese are able to preach the Gospel in Chinese by means of these tracts.

Again under date of October 30 he writes :

We have this year distributed about 25,000 of your Chinese tracts and leaflets among the Chinese on the Pacific coast. Packages have been forwarded to such distant places as Montana and Washington. A letter from one of our Chinese brethren says that he visited Chinese camps where no missionary workers had ever been before, and he was almost mobbed in the rush that was made to secure these papers. He found that nine out of ten could read, and in passing through the Chinatown street a few hours afterward he found them in evidence—on all sides the tracts were being read and talked about. About 15,000 of your tracts have been distributed in San Francisco alone. There is an extraordinary interest among the Chinese just now in Christianity, and I am sure that this broadcast dissemination of religious tracts is not the least influence that has brought about the result.

Miss Alta I. Morrison, who labored among the Chinese in San Francisco under the direction of Dr. Masters, sent the following report of her work :

I am so glad that it fell to my lot to distribute 15,000 of your tracts here in our Chinatown, and I believe with the help of the Holy Spirit many will be converted. I have worked among our own American people, some of the work being house-to-house visiting, and I have never been received as cordially anywhere as among the Chinese. I placed one into the hand of an old shoemaker, and on the following day as I passed by I saw him reading it.

In another place I left one and spoke to the man about being a Christian. He thought it was good to be a Christian, and said, "Me no smoke or do anything bad when I am a Christian." I felt glad to think he knew what to do to become a Christian.

And on one other day, as I was going into all the places of business distributing tracts, one fell into the hand of a Christian Chinaman. He called to me, and said, "I am so glad you are doing this; it is a good work and may God bless you in it," and indeed he has.

#### THE SPANISH PRESS IN NEW MEXICO.

We have received during the year several interesting reports from the Rev. Thomas Harwood, Superintendent of the New Mexico Spanish Mission. The first of these is dated Albuquerque, N. Mex., January 20, 1897:

The following is a report of the good work we are doing with our press. We publish monthly, in Spanish, *El Abogado Cristiano*, six hundred copies. The paper goes out into many Mexican homes in New Mexico and Arizona, a few in the Mexican States of Chihuahua and Sonora, all of which belong to the New Mexico Spanish Mission, and a few in California.

In a country and work like this I do not see how we could get along without the papers. Almost every little town has some kind of a newspaper either in Spanish or English. The Spanish work is very different from the English, especially in the fact that most of the American people are established in their views; but not so with the Mexican people. They are in a transition condition, and it is doubly important that we have the opportunity of helping give directions to the people; and our paper, we think, sends out such information and some strong articles, selected and original, on the line of religion, education, morality, and temperance. We publish also tracts, some original, others selected, about seventy-five or ninety thousand papers a year.

Taking it altogether we feel encouraged in the press work. I will state, however, the work of cultivating a taste for reading is a greater task than it ought to be, but when I call to mind how slow that work has been with many Americans I take courage. This is a slow work, but like all kinds of Christian work it is sure; we are gaining ground and will gain as the time passes along. But the expense is heavy for paper, extra work, repairs of press, etc. With your help last year and the year before we got along very nicely, but with more help we could do very much more. Without the aid afforded us last year I fear we might have been compelled to suspend the publication of the paper, and that might have caused the publication of everything else to close. I do hope you can aid us at once on a part of the publication, as we are very sorely pressed for means.

On the 24th of February he wrote again:

Since we began to publish tracts we have numbered up to twelve, I think, but I cannot now put my hand on them all. One is on a *Call to the Ministry*, eighteen pages; one on *Baptism*, eight pages; *My Fifty Years in the Church*, sixteen pages; several on *Temperance, Education*; one, *Why am I a Protestant? What Shall I do to be Saved? Can I be Saved Without Auricular Confession?* etc. Since receiving your grant we have

published one eight-page tract on the early history of the New Mexico Protestant work by Hon. Blas Chang, and a four-page tract on Thanksgiving. We translated the Bishops' Address to the General Conference. I had it in the paper, but the hot weather came on and it seemed difficult to get it in tract form. I will have in a week or so a review of Father Thomas Sherman's sermon on the Church (text, "The Rock and The Keys," Matt. 16. 16-18), preached at Albuquerque two weeks ago. It will be about sixteen pages book size; four pages are already out. I flatter myself that it is pretty good in Spanish. I have already preached on the subject once in English, and five times in Spanish. I expect to do the same all over the Missions. Roman Catholics hear it patiently.

I feel exceedingly encouraged in our publications in the main. The good we are doing like the growing verdure in summer is slow, but we know it is sure, but to what extent eternity only can reveal.

We wish to get out (already commenced) a small hymn book; a hundred special hymns in Spanish and the same in English with an appropriate opening service. The object is to have the children and young people more particularly learn our English hymns by heart. We have nothing of that kind in Spanish-English together.

On the 2d of July an additional report was sent, from which we take the following:

Since my last report we have added several pages to my tract of twenty-four pages on the early history of the Mission, beginning in 1850 and coming up to 1873. I wish to add four pages more and bring it up to the present time, giving the date of the conversion of each of our Mexican preachers, place, date of entrance in the Mission, ordination, etc. That will be a valuable tract for us in Spanish; it will preserve a kind of historic link of special events, etc., and from that we can put it into English some day. Also I have twenty pages of the *Revista*—review of Thomas Sherman's sermon, and am preparing an additional four or eight pages. Also the tract on the death of the Hon. José Antonio Bacay Pino, a local preacher who died last August. His descendants (over a hundred of them) I understand are highly pleased with that. We have his picture in the tract. He was eighty odd years of age. I also wish to get out in Spanish an extra sheet on the importance of the collections and special questions to be asked at our District Conferences.

#### SOME SPECIMEN APPLICATIONS FOR GRANTS.

From the numerous applications received in our office we select a few to illustrate the necessity of the work in different parts of our country.

In the central part of the State of New York a young student who is a local preacher was sent to supply a small place about seven miles from his school. He writes thus:



The work there is in a most deplorable condition. The community at large is in a condition almost equal to that of the heathen, if not worse, while the few church members are cold and lifeless. There has been no religious awakening in forty years. You see the need of a genuine revival. I feel that if I had a few good tracts which would be suitable for the unsaved, and also a few for the Christians, I could use them to good advantage.

From Indian Territory we have the following :

I find a condition of things that might well puzzle a veteran, which I am not. Greed, avarice, and crime, even red-handed assassination among outsiders is rampant without even an attempt to cover or gild their wickedness as in great cities. Strife, envying, contentions, divisions, backbiting, brawling, and backsliding indifference are among those few who make a profession. This truly is a missionary country. But I am not altogether discouraged, for the power of the Spirit is here, and with him all things are possible.

This is from the State of Washington :

I am needing some tracts very badly for this charge. This is a mining town. We have a large population who seem utterly regardless of the Lord's Day. Some taking tracts with pictorial headings I think would be of great service. My good wife has undertaken to visit every house once every month with tracts, and so endeavor to get the people out to hear the word. The charge is in a deplorable condition, and we have no funds, so I am venturing to ask you to assist us gratuitously.

This also is from Washington :

The work is new here. We have lumbermen and logging men around us. Irreligion, godlessness, Sabbath desecration, whisky drinking, infidelity, spiritualism, theosophy, and Christian science are all mixed up. We need something to meet these antichristian faiths, and some for just common sinners. We also need a few on some points of Christian doctrines.

Our last illustration comes from Oregon :

This is a town of about four hundred people. I think there are not more than twenty-five church people in the town. Our church is the only church that has held regular services in this town for the past three years. We have no church property here at present, but the way seems open for a good revival. There are in the neighboring country, counting by voting population, about six hundred or seven hundred people, making about one thousand people in this precinct. This is only part of the work. I am the only minister of any denomination here. Twenty miles north of here is another town which is on my work, and has a large population. There is a Presbyterian minister stationed there, thus giving only two ministers to a scattered population of at least two thousand people. The people are mostly wicked and do not attend church service and must be visited at their houses. You will see the need of good literature. What I desire to know is, What can you do for us? If you can realize a community of as

many people as are in this part of the country who are without God, and among whom very little religious literature has ever been circulated you will then see our need. Send us as large a supply of tracts as you can, and I will assure you that they will be used to the best advantage in building up Christ's kingdom.

#### NORWAY.

The Rev. Chr. Larssen wrote from Christiania, November 23, 1897:

In August I sent you a letter with thanks from our Annual Conference to the Board for the great help you have granted us for spreading religious tracts. As I briefly told you in my former letter, we are now at work with translating and printing tracts in the Finnish and Lappish languages in order to spread them among these uncivilized and ignorant people in the northern parts of our land. Up to the present time very little has been done for these people in regard to their salvation. We are sure that the tracts we are preparing in their own languages will be a great blessing to them.

Here in Christiania in all of our churches are appointed Committees on Tracts, and our League societies have spread thousands of tracts, and so it is done in most of the other places in our land. I think we are not so systematic in this work as we ought to be; for instance, as they are in England and America. Still we are glad to be able to say that a great and blessed work is carried on in all of our churches throughout the whole land.

Under the jubilee of his majesty King Oscar II here in Christiania this summer, many of our young brethren and sisters went out spreading thousands of tracts among the immense crowds filling the streets; and we trust that these seeds will spring up bearing fruit of eternal blessings.

I have in my mind a plan for a more regular and effective spreading of tracts here in our great and populous city. I will try to organize a little host of fearless brethren and sisters interested in their fellow-men's salvation, divide the city into districts, and so place each of these friends in a district where tracts may be distributed. In this way we could with greater power spread thousands of good and sound tracts. In order to carry out this plan we want money, and we trust without doubt that the Tract Society will be able and willing to increase the grant to us this year.

#### SWEDEN.

From the Rev. J. M. Erikson, Stockholm, October 16, 1897:

We have printed a good many kinds of tracts, which will cost much more than is appropriated for this year, and we are still printing more. We will then have a good supply of tracts, but still more will be wanted in our congregations and Young People's Unions. Our Conference, therefore, resolved to thank the Tract Society most heartily for what we have received and humbly to ask for an appropriation also for 1898.

The Conference also requested the bishop to appoint a Tract and Bible

Agent to travel around all over the country and work for the distribution of Bibles and tracts. This was done by the bishop, without any financial responsibility for the Conference.

Also this year we have taken a collection for the Tract Society in all our congregations, and the members of the Tract Committees appointed by the Quarterly Conferences distribute the tracts, which they buy at very low rates, to such persons as they think will derive the greatest benefit from reading them. Last year we printed pamphlets especially for the young, and during this year we have printed very cheap ones for the older people.

We have been blessed by the Lord also in this work, and we know that our labor is not in vain. There is no lack of literature in Sweden, but much of it is of such a kind that it would have been better if it had never been published. The new theology from Germany is propagated in many places, and we must do all we can to disseminate such papers and tracts as advocate the Gospel as taught by Jesus Christ. May the Lord help us!

#### DENMARK.

The Rev. J. J. Christensen writes from Copenhagen, November 21, 1897:

We are thankful to you for the tracts which we have been enabled to distribute through the money you sent us. It has greatly helped us in bringing the tidings of salvation to the homes and people whom we cannot reach from our pulpits.

We have many different methods of distributing tracts, but one of the best is through our Epworth Leagues. Our young people like to do a little for Christ, and when I call them to go out with tracts they are willing to distribute them from house to house and on the streets. They go also to the hospitals, where they take a little bouquet of flowers in which is found one of our good tracts. These flowers are always received with thanks. On our tracts we set a stamp which tells the readers where our church is to be found and the time of service, and now and then people find their way to our church. The tracts and the Lord have brought them up. Glory to God!

Our Tract Committee is also doing a good work with the tracts, and from all our societies I often hear good reports from the tract distributors, and had we still more tracts we should be able to do still more good in this way.

#### FINLAND.

The Rev. N. J. Rosen writes from Helsingfors, November 9, 1897:

With great thankfulness for the warm interest which the Board of the Tract Society has shown in our work in Finland and St. Petersburg, our last Annual Meeting passed a unanimous vote to send you our most heartfelt thanks and gratitude. At the same time the brethren ordered me to ask the Board for the same amount as last year, \$500, for 1898, in order

that we may be able to carry on our work in printing and distributing good religious literature among the inhabitants of this land. It seems to be a special care of Providence that at present a deep feeling is moving among the people of Finland, a longing for light, and our Church must do its best to satisfy this longing in giving the people light in the way of life by putting good literature into their hands. Our Book Committee has already determined to print several valuable booklets and tracts if the necessary means be received.

By the grace of God and the aid received from the Tract Society for tract work during this and preceding years, this branch of the Gospel work has grown more and more and has become a very important factor in the evangelization of this country. There has scarcely been a time in the history of this people when the need of good literature was so great as now. The national revival of literature has also quickened a longing for light among the masses. A literature that is hostile to true Christianity is trying to use this favorable situation for winning people on its side, and therefore it is of still more importance to give the people good literature.

During this year both our papers have been issued every month with 3,000 copies, or 27,000 pages. They are printed in both languages of the country and are spread among all classes of people, and are esteemed and loved everywhere for their good contents. Besides these we have printed different kinds of tracts and leaflets, and among these about half of John Wesley's fifty-three sermons, altogether 75,000 copies, or about 1,000,000 pages. Many testify that they through these messengers of peace have been brought from death to life, and receive through them light and guidance in a life of the imitation of Christ.

As something especially noticeable I will mention that one of our brethren at St. Petersburg has during the year received permission to call at several larger hospitals, and he has there distributed tens of thousands of evangelical tracts and New Testaments. That same brother, who is zealous for the salvation of souls, has also sent out to different parts of the great Russia masses of good tracts. It has been affecting to see how eagerly these souls sunken in darkness have in that way taken the bread of life. If, in the present condition of the Russian empire, we have not been allowed as freely as we wanted to speak of Christ, we have yet been able to preach him through the printed word. May our friends in America not become tired of helping us on in this work. Eternity will show that it has borne manifold fruits.

#### GERMANY.

The Rev. P. G. Junker writes from Frankfurt, October 30, 1897:

In behalf of the Annual Conference I extend to you the most cordial thanks for the noble appropriation made for this year, and at the same time I ask you to renew this appropriation for the next year, if it should not be possible to increase it. We earnestly pray for an increased appropriation, chiefly from the following reasons: In the last three years our



work was geographically widely extended; in several provinces where Methodism had not been before represented, churches were founded, and in this new field distributing tracts is a chief medium to sow the good seed of the word of God, to awaken a religious interest with many indifferent people, and to make known the mission of Methodism to everybody. Tracts are going before the preacher, opening doors to the hearts and houses of the people, removing prejudices, and preparing the way for his ministrations. To these new fields of labor, as Danzig, Königsberg, Grandenz, Stettin, Breslau, Dresden, and others, are to be added six circuits received by the union with the Wesleyans. These six circuits represent large cities, as Magdeberg, Halle, Wien, and others, where the work of Methodism is comparatively young. In Wien (Vienna, Austria), where we had no religious liberty, just when the union was completed this privilege was granted to our people, and now we have opened four preaching halls in this large city, a stronghold of Roman Catholicism, and all these halls are filled every Sunday with hearers listening attentively to the Gospel, hitherto unknown to them. Here and in the other new fields we should be able to give larger helps, to push the work in every possible way. Therefore we ask you for more money, the condition of the treasury permitting it.

In the last year there were printed in our Book Concern in Bremen 440,000 copies of tracts with 2,320,000 pages. Besides these tracts there were circulated 26,050 copies of the weekly edition of the *Friedensglocke*, and 2,393 copies of the monthly edition, or 1,383,316 copies with 5,533,264 pages; total, including tracts, 7,853,264 pages. The *Friedensglocke* (*Bells of Peace*) is a small periodical issued instead of our former *Monthly Messenger*. In many parts of our work there was a demand for a small paper that could be distributed as a weekly tract. If a circuit takes some hundred copies, the services of these circuits are advertised on the last page. So the paper is not only a means of evangelization, but also an invitation to our services. The *Friedensglocke* was first edited by the writer for our work in Germany and Switzerland; afterward our Swiss brethren preferred to have their own *Friedensglocke*, and when the writer two years ago left Bremen to enter his duties in Martin Mission Institute the Rev. P. Grunewald became the editor of the paper. It has done and is doing much good. The thoughts of God, moral responsibility, sin, grace, holiness of heart and life, Sunday observance, temperance, conversion, regeneration, and so on, were brought home to the conscience and heart of many an indifferent worldly-minded reader. Many were influenced by it, and so attended our services. A brother writes from Hamburg that a servant girl received the other day a number of the paper and read it. Impressed by its contents she resolved to attend our church. Many hindrances and obstacles were in her way, but she overcame them all: she became a regular attendant, was converted, and has led several others to the church.

A Sunday school girl brings every week a copy of the paper to a Jew. I do not know if his belief with regard to the Lord Jesus Christ has been

materially changed, but I know that he is an attentive reader, that he appreciates the contents of the paper, and that last Christmas he made a handsome present to the little missionary who brings the paper.

I have a letter before me written by a poor woman, who asks for some tracts. She adds a small amount of money (12 cents), and writes: "Four years ago the Lord saved me after much labor caused by my own obstinacy. For two years I was happy in the Lord and diligent in the King's service. Then I became lazy, lukewarm, put my light under a bushel and kept my pound in a napkin. I sought the world's friendship, but found no rest until I returned to the Lord and said, 'Take my heart and my purse also, and let me be thine own.' He did it, and now I feel that I must work for him, if I will stay with him. Therefore send me some tracts."

These are a few instances of the blessings of tract distribution, a blessing for them who are engaged in this work and for them who are the objects of this mission.

We have a letter from the South Germany Conference also. It is written by the Rev. A. G. Bruns, and is dated Speier, September 2, 1897:

Within the bounds of our Conference for many years a good work has been done in distributing tracts; in the last Conference year nearly 1,000,000 tracts and 745,800 copies of *Friedensglocke* (nearly 3,000,000 pages) were distributed. The *Friedensglocke* has been in existence four years, and has a weekly circulation of 14,916. The most of these papers are used as tracts. On the last page there are invitations to services at the principal places on the circuits. Our people know the influence of these papers and are willing to help in spending money and in doing a missionary work in distributing them.

The collection of the Conference was 184 marks this year for this cause, and what the Tract Society has given is used for printing tracts, so that they can be sold in a cheap way, 80 pfennig for 1,000 pages, and one pfennig for one copy of the *Friedensglocke*. Every circuit has a committee on tracts, elected by the Quarterly Conference; in some places there are tract societies with yearly meetings and feasts for this cause. Many prejudices have vanished away and many people are brought to our services; we hope many are brought to salvation. Nearly 300 of our members go on Sunday to cities and villages from house to house and on the railway to distribute these papers. In one place a preacher and two ladies were complained of by a Lutheran pastor and had to come before the judge. As the judge has heard that they do a good work for home missions, he not only set them free, but a short time after this he asked for the *Friedensglocke* and paid ten pfennig instead of one for the copy every week. Another brother gave a tract to a gentleman, who asked him for what reason he gave him this paper. He answered, "Because it teaches the truth." A short time after this, a man who also got a tract told our brother that the gentleman who had spoken to him was the judge of the city and a Catholic. This gentleman became sick and must die. When

the Catholic priest came to give him the sacrament for the dying he sent him away. Then he sent for a Protestant pastor, and after this he ordered when he should die he should be buried by a Protestant pastor. Our brother thought that was the result of the tract. It is without doubt that these little papers have a good influence, and eternity will show the fruits of this work to the honor and praise of the Lord. Much more should be done if we had more means, and we hope the Tract Society will further give a good support for this good cause.

#### SWITZERLAND.

From the Rev. H. Kienast, Zurich, November 18, 1897:

You have done a very good work by having granted to us for this year \$400 for tracts. Please accept our most sincere thanks for this generous support.

The inclosed statement will show you that most of the tract societies in Switzerland have been very active in distributing 3,328,600 pages of tracts among the unconverted masses of the people. We are, of course, unable to show in figures the great success and rich blessings of the work. Tracts were the first impulse for many indifferent sinners to go into the house of God and to hear the precious Gospel, or to buy a Bible and to read therein the golden truth. During the first week of this month we held revival meetings in a large public hall in Zurich, and we were very glad to see that some young men distributed many thousands of tracts at the doors of said hall, a hopeful seed for the future. There are even children who do this work very cheerfully and joyfully as if they were under the influence of the Holy Spirit. At several places we held blessed tract services.

Finally we beg you to grant us for the next year, 1898, the same support as this year for the future publication of the *Friedensglocke* (an illustrated up-to-date pamphlet and suitable for the needs of the day, with a fortnightly publication of 27,000 copies, which are distributed by the tract societies free of charge) and two tracts, namely, *Warning to the Young* and *Consolation to the Mourners*, which are in preparation.

#### ITALY.

The Rev. William Burt, D.D., sends us the following from Rome, July, 1897:

No one can estimate the great good that is being done in Italy every year through the press, especially in preparing the way of the Lord. And we have reason to be proud that the Methodist Episcopal Church has a leading part in this work. We began in a very small way only a few years ago. Our paper, *L'Evangelista*, seven years ago only had about 250 subscribers; now we send to subscribers or sell every week about 2,000 copies. It is by far the most influential evangelical paper published in the Italian language. We have subscribers in Mexico, in Brazil, in the Argentine, in

the United States, and in several of the States of Europe. It is quoted in German, Spanish, and French. In spite of the fiercest opposition it has maintained its position and has steadily gained ground. It goes where our ministers cannot go and prepares the way for the opening up of new work. I have letters signed by ten, fifteen, twenty heads of families from different places where the *L'Evangelista* goes, begging that a minister be sent to them to instruct them further in the way of life. Some ask, "When will the reformation begin in Italy?" Others write, "Send us in full your creed; we want to know the whole truth." Dr. Prochet, of the Waldensian Church, some time ago said that if all branches of evangelical work could make the progress of the Methodist paper, *L'Evangelista*, Italy would soon be converted. Last year we published besides our papers, *L'Evangelista* and *L'Aurora*, several important tracts and books: *Christianity and Civilization*; *Outlines of the History of the Methodist Episcopal Church*; *St. Matthew*; *Crucifixion of Peter Palsario*; *The Beast of the Apocalypse*; *A Reply*; *Who is the Pope?* *Leaves and Flowers*; *Cosmogony of the Bible*; altogether about 3,000,000 pages. Our influence is being greatly extended through our publications, and also through papers published independently by our ministers. At Milan, for instance, our two young ministers conduct a weekly sale of about 8,000 copies. Here our minister has another, *Nuova Roma (New Rome)*, which has a weekly sale of about 3,000 copies. These papers are more polemical than we can make our Church papers, and deal with local questions, and hence do not interfere with our publications. They both advertise our work and our literature, and give our ministers a much wider field of influence. The paper in Rome is under the immediate direction of the Epworth League. What a great work we could do if we could just flood this country with our literature. The writing is all done gratis, and we pay only for the mechanical work and the material necessary for printing. But after all we can do but little because we have so little money. We are heartily thankful for the generous help you have afforded us; without your help we could have done nothing. We beg of you to do the very best you possibly can for the year 1898. Be assured that every dollar will be most carefully spent.

#### BULGARIA.

We have the following from the Rev. Trico Constantine, under date of Rustchuk, December 7, 1897:

The Mission at its last session voted in favor of continuing the *Christian World* and recommended some improvements in it, and very strongly expressed its opinion concerning the timely coming out of the paper both from the hands of the editor and the printer. I am glad to say that this improvement has been realized since the new editor, Brother Pavel Todoroff, took the work in hand. The Conference also passed resolutions that the Publishing Committee issue some books to meet the demands of our youth. We hope to print a few books that will furnish our young people wholesome and profitable reading, if your Society will help us in the



matter. We have just passed through our press a book of some 288 pages, the material being mostly extracts from the past numbers of the *Christian World*, and containing some 140 illustrations. The book is entitled *In Many Countries*.

#### INDIA.

The following from Bishop Thoburn will be read with interest not only for the bearing it has on tract work in general and in connection with India in particular, but also because of the remarkable illustration of the usefulness of tract distribution he gives from his early personal experience. It is dated Calcutta, June 12, 1897:

If any good has come to India or to the Church through the nearly thirty-eight years of missionary work which I have been able to render, the Tract Society of the Methodist Episcopal Church may legitimately assume credit for an important share of the good which has resulted from my going. Some forty years ago, if I remember correctly, largely through the influence of Dr. Abel Stevens, our Tract Society was putting forth special efforts to supply our people with suitable reading matter not only for the young, but for Christians of all ages. The late Dr. De Hass had been sent out as a special agent, and in going through the churches he not only collected money, but engaged actively in the work of distributing literature. One Sunday afternoon I chanced to attend a service in a small Methodist church in Ohio, and was surprised to see Dr. De Hass enter in company with the pastor. The congregation was small, but a sermon on the subject of Christian literature was preached, a collection taken, and a few books exhibited, among which was one entitled *Early Piety*, by Dr. Olin. I purchased the book, and in the course of a week read it carefully through. It was a paragraph in that little book which fastened clearly and rooted deeply in my heart a conviction that God would have me go to some part of the heathen world and spend my lifetime in preaching Christ to those who sat in darkness. The clear conviction received from the perusal of that little book never left me, and, so far as I can now judge, I may attribute the fact of my being in India as a missionary to the agency of that small tract publication.

About twenty-five years ago, when living in the city of Lucknow, I became deeply impressed with the importance of preparing a Christian literature for the future millions of Christians in this great empire of India. Our converts need, and must have, more than merely the Bible and hymn book after they become Christians. They must be supplied with knowledge in the broad sense of that word. They must be supplied with periodicals of various grades adapted to the intelligence of the widely-divergent classes of people who are coming into our Church. They must have Christian schoolbooks, and this work must not only be accomplished in one language, but in each one of the various tongues in which our preachers are proclaiming the Gospel and winning converts. At present we are

preaching in sixteen different languages, and it is certain that the number will increase from time to time until we shall have auditors from every nation and tribe and kindred and language of India.

Twenty-five years ago we had only one mission press under our care. For some unaccountable reason most of the Missions in India had been diminishing rather than increasing their publishing agencies. The increase of converts at that time had not been large enough to suggest the necessity of providing for such an emergency as now exists. It seemed to me then that the emergency was not only inevitable, but near at hand, and subsequent events have abundantly verified this expectation. We have since been providentially led to establish four other mission presses, one in Madras, one in Calcutta, one in Singapore, and now, lastly, one in Bombay.

As the Missionary Society is not able to render us the help we need for issuing our publications, we are constrained to look around us and ask, Where else can help be found? Thus far the only answer has come from the Tract Society. But you know as well as I do, how inadequate the slender income of the Tract Society is in the face of so great an emergency. If our call from India is heeded, other similar calls may be expected from the four quarters of the globe, and it thus becomes absolutely necessary to find some means of increasing the income of the Tract Society, if any tangible increase is to be expected in its grants to foreign missions.

I have studied this subject not a little, and in my frequent visits to the United States have examined with some care the position which the Tract Society holds among the so-called "benevolences" of the Church. With rare exceptions the amount paid by the churches is a nominal sum. A public collection is very seldom made in aid of this work. A more usual course is for the pastor and official members to set aside a few dollars to be entered in the column of tract collections, or, perhaps more frequently still, the pastor himself pays two dollars in order to escape the necessity of having a blank opposite the name of his charge in the Conference Minutes. It is easy to see at a glance, when looking over the Conference statistics, that a very slight effort brought to bear in each Annual Conference to induce pastors and official members to allow a collection to be taken, or to secure a very slight increase to the ordinary sum allowed by the official members, would more than double the income of the Tract Society at a stroke.

From the Rev. Joseph Culshaw, of Calcutta, we have the following, dated September 23, 1897:

The good one can do by the printed page can never be truly estimated; the silent messenger has often been a great blessing. In our district of Bengal we have 40,000,000 Bengalis, so that you see the field is an exceedingly large one, and there is much scope for the distribution of Christian literature.

The Rev. F. W. Ambury Smith, Wesleyan missionary at Bunnigmy, Bengal, writes: "I have had converts at different times who have traced their conversion partly to bazaar preaching and partly to the reading of

tracts. Among such cases the most remarkable is that of a young Mohammedan whom I baptized about two years ago. His name before baptism was Syed Mohammed Maoula Habez. He came to me one morning and expressed a desire to become a Christian. He said that he had heard the Gospel preached by Christian preachers and had read tracts and Bible portions with the result that he had lost all faith in Mohammedanism and had become a secret believer in Christianity. I was very doubtful about receiving him, as I have often been deceived by such people, but his faith seemed so real that after a few weeks I consented. Ever since he has been earning his own living and is quite independent of mission help. I have never had a convert who has given me more genuine pleasure. He has given great satisfaction also to his employers. He has proved himself honest and hard-working, and has received a position of trust. His family have done all they could to win him back, but without avail. He has remained perfectly true to Christ."

Dr. McNicol, of the Scotch Free Church Mission, Mohanad, Lower Bengal, also writes: "A company of pilgrims journeyed from eastern Bengal to Calcutta to bathe in the sacred Ganges. In Calcutta they were given some tracts, in which, among other verses of Scripture, Acts iv, 12, was quoted—'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' These words impressed them and roused a desire to know more. They returned to their homes—far off in those days when railways were unknown and steamers did not exist. Some time after a missionary came to their part of the country, and they heard that he was preaching in Jessore, fifty-four miles off. So they went to him, and heard more fully of Christ, and not long after confessed him as their Saviour and were baptized. The great-grandson of one of these converts is my informant. He is himself a preacher in our Mission."

Another story of a similar sort tells of the conversion of U. Ch. Ghose, also a preacher with us. A brother of his was converted before him, but this, instead of making him more friendly to Christianity, only stirred up his fierce anger. Some time after he went on a pilgrimage to the Ganges, and on the road, as he was passing a Christian's house, he stopped for a little. This Christian, when parting with him, gave him a tract, and urged him to read it. He read, got interested, and sought for further light.

In the hospital for natives in Calcutta there was a poor man who was very sick. Some one gave him a tract on *The New Birth*. The truth sank deep into his heart, and he said to a European Christian worker, "I see now how necessary it is to be born again." This gentleman had repeated talks with the man, and his experience grew brighter and brighter. A little while before his death he asked for baptism, and the Rev. B. J. Chew, of our Mission, had the joy of receiving him as a member of Christ's body. He did not live long after his baptism, but when he died he died rejoicing in Christ as his risen Saviour and Lord.

Let us keep on the good work of the dissemination of Christian literature among these people.

The Rev. A. W. Rudisill, D.D., writes from Mount Road, Madras, India, October 26, 1897, as follows :

If the readers of your Annual Report will lay before them a map of India, Burmah, and Malaysia, they will be able to trace the vast field over which tracts printed with the money sent by the Tract Society of the Methodist Episcopal Church to the Methodist Episcopal Publishing House, Madras, India, have been circulated.

Almost midway between Madras and Bombay they will find the native States called the Nizam's Dominions. Our Mission was the first to enter its capital, the walled city of Hyderabad. From this typical oriental city and its vast suburbs as a center, may be found Sironcha, Vikarabad, Gulbarga, Lingsagur, the Wandalli Gold Fields, and numerous other smaller places, all of which are distributing points for the tracts printed with the money sent by your Society.

The city of Madras, containing a population of over half a million, and the capital of the Madras Presidency, may be taken as another center from which your tracts are sent to all parts of the presidency occupied by our Mission, and they in turn become distributing points for these leaves which are for the healing of the nations.

Another region of distribution is the Nilgiri Hills, a mountain plateau with an average elevation of 6,500 feet, made up of grassy undulations which at times break into lofty ridges and rocky eminences, some of which are nearly 9,000 feet above the level of the sea, and are covered here and there with beautiful woods. Fifty years ago the tribes inhabiting these hills had not so much as heard of Christ. Through various agencies your tracts in the Tamil and Canarese languages are now being distributed among these people, who in rapidly increasing numbers are being taught to read.

The agencies employed by the Madras Publishing House to disseminate these tracts are various, among them being the English and vernacular churches, temperance unions, presiding elders, evangelists, colporteurs, and the missionaries and their assistants of the Woman's Foreign Missionary Society.

To sum up results which grow out of one year's distribution of tracts is of course out of the question. Some seeds of truth lie for a considerable time before they take root downward and spring upward. A number of years ago a Christian gentleman was traveling in the Nizam's Dominions in southern India. He handed a package of tracts to a Canarese merchant, who gave them to his priest with the request that he would refute them. The heathen priest read and reread them, and after seven years, finding himself unable to refute the tracts as he had been requested, yielded to the truth, was converted and baptized. He afterward united with our Church, and was made instrumental in leading many to Christ.

Eternity alone will reveal how much that Christian traveler did when he gave to the Canarese merchant a bundle of tracts, and so we believe it will be with these tracts sent out by your Society through the agency of



the Methodist Episcopal Publishing House, Madras ; they will, in God's harvesting time, bring forth fruit, some thirty, some sixty, and some a hundredfold.

#### MALAYSIA.

The Rev. Frederick H. Morgan, under date of October 11, 1897, sends a report of tract work in his charge for the year, from which it appears that tracts have been distributed in Chinese, Tamil, Malay, and English. A hymnal has been printed in the Malay language, besides a bimonthly paper, and an almanac for 1898 ; there is also now in the press *The Probationer's Hand-Book* ; *The Philosophy of the Plan of Salvation* ; and *Sermons on the Lord's Prayer*. Regarding these facts he says :

Even this will fail to give you a full understanding of the vast amount of good accomplished by the Tract Society in the distribution of religious literature in this field. We have practically no literature save what we create for ourselves. Our press is turning out a vast quantity in the vernaculars which is eagerly read by the people.

#### CHINA.

The Rev. N. J. Plumb sent a detailed report from Foo-Chow, February 4, 1897, from which we make the following brief extract :

The conditions of the work here are such that considerable of the printing must be in aid of needy churches and people who are very poor and unable to pay for a Christian literature, who without such aid would be obliged to do without ; but we are more and more insisting upon our Christians paying as much as they are able for the books and tracts they receive, and the receipts for sales during the year have been very encouraging. The funds you so kindly grant year by year are most carefully administered by us as a sacred trust and in just such a way as we believe you would approve were you here to look after them.

The Rev. W. N. Brewster writes from Foo-Chow, China, January 11, 1897, with especial reference to the newly organized Hinghua Mission Conference :

The Conference was constituted last May by the General Conference, and organized by Bishop Joyce last November. It was formerly a part of the Foo-Chow Conference. The necessity for a separate organization arose from the fact that the Hinghua dialect is so different from that spoken in the Foo-Chow region that the people cannot understand each other unless they learn it, much as a German must learn Danish. This necessitates a separate literature. We have reduced the colloquial to writing by Roman-

izing it. We have published the four gospels and the Acts and Exodus. We also have the *Bible Picture Book* and some smaller tracts. We have other books in manuscript. When Mr. Owen was at Foo-Chow recently he purchased a secondhand press, and we have already a font of Roman type that belongs to the Foo-Chow Press plant, but which they are willing to transfer down here. It is imperative that we have a monthly Church paper, and gradually create a colloquial literature. Of course we have the classical literature of the Bible and other books. These our preachers and educated people can read. But the mass of our people cannot and never will be able to read this difficult hieroglyphic literature. It takes one's whole time to learn it, and that for several years. People who must labor ten hours a day for their bread (or rice in this case) cannot get any benefit from this great classical literature, valuable though it is. We must give them a literature in simple phonetic characters, such as they can understand easily.

Now about the number of people to be reached. The population of Hinghua is marvelously dense. They raise three crops a year off of most of the lowlands, yet even their own rice is insufficient, and large quantities are imported every year. At least three million people speak this dialect. The Ingchung District, which is a part of this Mission Conference, is now sparsely settled, but is a large and important district. But still another dialect prevails there, so for the present I confine myself to Hinghua itself. We have here in this Conference a native membership of 5,600 adult members and probationers, of whom about 5,000 are Hinghua-speaking. Indeed, the Hinghua Conference is not much smaller than the Foo-Chow, being 45 per cent of the whole work.

The Church is increasing rapidly, and will probably number not less than 10,000 adults by the end of this decade, for there were less than 1,000 six years ago. But these people must be instructed in God's word, or the Church cannot be built up in righteousness. So we appeal to your societies to aid us to print a paper and publish a few tracts this year. We shall be able to get aid from the Bible Society, I think, to continue publications of the Scriptures. The Rev. F. Ohlinger is here now and will take direct supervision of the printing. He is an experienced printer, having had charge of a large mission press in Korea, so that the work will be done carefully and economically.

The Rev. D. W. Nichols writes from Kiu-Kiang, China, November 4, 1897:

The influence of the Central China Tract Society is constantly growing. The demand for religious books and tracts was never so great in China as to-day. Heretofore the officials and the literary classes have cared but little for our publications, and more frequently have scorned them, while to-day we are constantly receiving orders from these classes as well as from the common people for the gospels and religious tracts.

As I now write I am on my way to the capital of the Kiang Si Province with some 50,000 books and tracts to open a depot at that place. The

demand in this capital city and section round about it is unsurpassed in any part of China; and this increased demand is largely due to the scattering of the seeds of truth by your Society in other days.

I tender to your Society the gratitude of a multitude of hearts that have been warmed and made to throb with new life through its influence. May God bless you and multiply your friends and supporters! We beseech of you, forsake us not in the day dawn of China, for as the light increases the demand becomes the greater.

We have the following from the Rev. F. Brown, Tientsin, China, October 5, 1897:

The North China Conference is much indebted to the Tract Society of the Methodist Episcopal Church for its generous appropriation to the tract work. We cover an immense area by our circuits, every one of which is supplied with religious tracts as we are able to secure funds. From the capital in the north to the grave of Confucius in the south we preachers seldom go out without a supply of the North China Tract Society publications, a copy of whose report I will send you. Most of the work of the Tract Society is done by your missionaries, hence we know that the literature placed in the hands of our people is of good quality. And we are only limited in the numbers we send out by the amount of money at our disposal. Your grant will be used well and made to go as far as possible. As treasurer of this fund for 1897, I need but plead with you to increase your grant to us, if possible. We have a Tract Committee before whom all applications must go for grants of tracts, and no individual missionary can draw on this fund without having a good case to place before the committee.

There is an interdenominational Tract Society within the bounds of this Mission known by the name of the "North China Tract Society" and referred to above. Most of our missionaries are members of this Society, and from its reports we take the following as an illustration of the tract work in China:

If anything were needed to prove the value of Chinese tract literature as an agency in evangelizing this land, and building up the Christian Church, it has been supplied by this year's clamor for books. When temporarily compelled to be without them, the various missions appreciate to the fullest degree what an absolutely essential adjunct of every class of work these tracts have proved themselves. Every missionary who travels at all in the country, conducts classes for inquirers, manages schools, preaches on the streets, in chapels, or from house to house, not only finds these tracts indispensable, but is also frequently astonished at seeing the number of men who already know something of Christian truth through books which they have bought from a colporteur, or received from a friend. An old man of seventy-six, an innkeeper at Huai Jou Hsien, was recently baptized after having been instructed by a helper. His acquaintance with

Christianity dates back over twenty years, when he came across a copy of the *Two Friends*, read and reread it, became so convinced of its truth that, without further instruction, he destroyed his idols, set up the worship of the true God, and sought to keep the Golden Rule. He heard no more of the truth until less than two years ago, when he was quite ready to receive the fuller message and unite with the Church. How true it is that, while the few words of doctrine received from the lips of a preacher may be almost or altogether forgotten by the "wayside hearer," the "birds of the air" do not find it so easy a matter to carry off a book.

There is no greater power for the allaying of prejudice than this tract literature. Predisposed to view the foreign doctrine as necessarily an evil system of belief, the Chinaman is invited to examine thoroughly for himself whether or not he is correct in this view. If he is a scholar, he may have the truth in full *wenli*; if unlearned, he may have it in the simplest mandarin. Made more and more aware by the advent of foreign machinery and methods that the foreigner is not his inferior in genius, and by contact with him that he is more worthy of confidence in the business relations, he is also made aware by those carefully prepared books that in point of intellectual capacity, literary and argumentative ability, the foreigner is not in the least to be despised. A man who came from the south to Peking was invited to teach in one of the mission schools. He said that he did not believe the doctrine taught. Being urged to teach the book without regard to his belief in the doctrine, he accepted the position, and taught the book in a formal way. But the more he read of it the more he became convinced that he must believe it. It was not long before he applied for other books, for systematic instruction, and for admission to the Christian Church.

#### JAPAN.

The following came too late for our report for 1896 and is therefore inserted here; it is from the Rev. John W. Wadman, Tokio, January 12, 1897:

We have now much pleasure in submitting our annual statement for 1896, which we trust will be clear and satisfactory. You will note a steady and healthy growth in our work—than which there is none other more hopeful department of our work in Japan. We have printed a fine lot of tracts and booklets this year, some of which like Dr. Verluck's *Objection to Christianity Answered*, Dr. Northrup's *Bible as an Educator*, Ando's *Conversion in Hawaii*, are passing through the second and third editions. This seed-sowing ought to soon produce a harvest of good for the Lord's garner.

Accompanying this report is an itemized account of the tracts published, from which it appears that during the year 1896 there were printed 160,000 tracts and books, containing in all 3,749,000 pages.



We have another letter from the same writer, dated Tokio, September 30, 1897 :

During the year now ending our tract work has grown in a most encouraging manner. We have struck from our industrial presses more than one third as many more as we printed last year, while our sales and grants have nearly doubled. It is evident that the missionaries are realizing more and more the value of tract distribution as an agency in their work among these forty millions of people, most of whom down to the lowest Cooly can not only read, but take delight in doing so. On the other hand the native workers, pastors, evangelists, Bible women, etc., are gradually being educated up to the point of employing this agency in their work for God. Some encouraging reports have reached us during the year regarding the results of tract distribution.

Rev. K. Miyama writes : "I am obliged to travel a good deal by rail, and as I usually go third class, where the cars are always filled with weary, listless people, it does me good to scatter among them a few of the sweet messages of the Gospel. It frequently happens that by means of these tracts a conversation springs up with a few people near me, to whom I tell the old story of Jesus and his love. I have no doubt that this seed by the wayside often falls into good soil and will bring forth fruit in after years."

A Bible woman of Kiushiu writes : "Please send me 200 copies more of Mr. Ando's tract on his conversion in Hawaii. The people are getting so now that they frequently ask me for this tract especially. One old woman in F—— was converted a few days ago, and in our prayer circle last evening spoke of Mr. Ando's tract as being the cause of her awakening to the fact that she was a sinner. Praise God!"

I could quote from other letters, but my space is limited. I do trust that our Christian friends in America who contribute to this blessed work will feel assured that for every dollar they are giving to this work they are breaking the bread of life to many poor hungry souls. Eternity alone will reveal the blessed results. Many who cannot come here to preach the Gospel to the Japanese can, however, send the messenger of the cross through the printed page, and thus do honor to their Lord and Master.

#### KOREA.

From the Rev. H. G. Appenzeller, Seoul, March 6, 1897 :

I send you under a separate cover the first five copies of *The Korean Christian Advocate and Sunday School Journal*, the first religious paper, so far as I know, published in Korea. In 1892 Brother Ohlinger, of our Mission, began the *Korean Repository*, a monthly, and the first English paper or magazine published in this country. This paper was born out of necessity. We need Sunday school lessons. A few years ago we printed these on what corresponds to the second and third pages and, following the custom of printers here, printed nothing on the reverse side. It occurred to me that it would be a good thing to print on both sides, and,

in addition to interesting our Sunday schools, have something in the shape of an editorial or contributed article on the first page to attract persons while not Christians as yet, but who are not violent opposers of the new faith. On the last page we put church news, stories for the children in our schools, and anything that may be of interest and make us better. The paper is small, but we have a constituency not troubled with plethoric purses. Single copies are sold at 20 cash—about half a gold penny—and by the month 75 cash, or not quite a cent and a half. This is a modest attempt to supply our people with Sunday school lessons for the Sabbath and good wholesome reading as well. What we charge will just pay the cost of printing without leaving us any margin for "office expenses," editors, assistants, and so forth.

The Tract and Sunday School Committee support the work. I proposed it to this committee as I suggested it to you in a former letter, and the committee fell in heartily and unanimously with the suggestion and selected the editor and the agent. Miss Rothweiler, of the Woman's Foreign Missionary Society, writes the comments. I have several Koreans who promise to help me fill up pages 1 to 4. The superintendent of our boys' Sunday school, a young man whom we educated, and who is now one of the two interpreters in the United States Legation here, translates the lesson, using the Chinese text.

If the subscription list warrants we shall increase the paper, and in due time we may even expect recognition at the hands of the General Conference.

I have marked the articles in the several numbers I am sending you so that you can see what we are doing and propose to do. Unless present indications are misleading, we have reason to think the enterprise, while not absolutely self-supporting, will be nearly so, but it is desirable to have an organization rather than an individual back of it.

The paper will circulate monthly among our Methodist people, though, because of the Sunday school lessons, some of our Presbyterians will probably use it. I hope that through this weekly tract (for one can hardly call it more) many souls may be brought to God and the truth.

Under date of September 25 he writes further:

The Presbyterian Mission had its Annual Meeting a few weeks since, and one or more of their missionaries took 100 copies of one of our tracts with him, which you can take as a recognition of the substantial worth of our books. The third edition of our Church Hymnal, containing some 80 hymns, will be out in a few days, and more than half of the edition has been ordered in advance. These books we sell at cost of production, deducting 25 per cent to those who order wholesale. We have an excellent little book for probationers written by our superintendent, for which there is a constant demand. There is little or no free distribution of books in Korea. We find that we can sell them, and we do so.

## II.—STATISTICS.

## DISTRIBUTION.

During the year our Society has continued its regular work in aiding the foreign missions of our Church in printing religious literature for their different fields. The Society has made grants to Norway, Sweden, Finland, Denmark, Germany, Switzerland, Italy, Bulgaria, China, India, Malaysia, Japan, Korea, Mexico, and the Argentine Republic. It will thus be seen that the scope of our work is wide enough to cover the most of the whole world.

The distribution at home has been faithfully attended to. The immigrants coming to our shores have been met with tracts; the inmates of hospitals, prisons, and asylums have been visited; soldiers at army posts and sailors in the harbor have also received tracts; and pastors have been assisted in their work by grants of tracts from our Board. The aggregate amount of the tracts distributed through these different instrumentalities in our home field is 8,634,392 pages. The number of different churches receiving them is 2,000. A detailed report will be found in the list of grants, page 53.

## STATISTICS OF THE "GOOD TIDINGS" FOR 1897.

The *Good Tidings* is a paper prepared expressly for the colored people of the South, and circulated among them at the cost of the Sunday School Union and of the Tract Society. In October, 1874, the two Boards resolved to publish such a paper and to share the expense equally. In 1875 it was issued under the title of *The Berean Lesson Tract*. It was in quarto form consisting of only two pages, on one of which was the regular Sunday school lesson, and on the other some religious reading such as is usually published in the form of tracts. Once a month four of these were sent out, one for every Sunday. The little paper circulated gratuitously all over the South, and met with immediate success, being gladly received wherever it went. In 1879 the form and the name were both changed. It was issued in octavo form of four pages to every number, and under the title of the *Good Tidings*, by which it has been known ever since. The following figures will be of interest in connection with its circulation during the year:

Number of stations and circuits supplied, 960; number of schools in the circuits and stations, 2,816; number of scholars, 126,757; number of scholars able to read, 85,418; weekly average of *Good Tidings* distributed, 39,992; total number of copies distributed during the year, 2,079,616; total number of pages in these, 8,318,464. Out of the 960 charges 758 took collections for the Sunday School Union, the total amount raised being \$932.50—an average of \$1.23 for each charge. Collections for the Tract Society were taken in 697 charges, amounting to \$706.78—an average of \$1.01 for each charge.

SOME FIGURES IN REFERENCE TO THE COLLECTIONS FOR  
THE TRACT SOCIETY.

In the following table are shown various interesting items in reference to the collections, as indicated by the lines at the head of the columns. The collections from the Conferences are those which were reported at the sessions of the Conferences held in 1897. In these reports the statements will be found to differ slightly from the figures in the Treasurer's report. This arises from the fact that the Treasurer reports what he has received during the fiscal year of the Society, which ends November 30, while the pastors report at Conference the collections taken during the Conference year which then closes. We select the latter for our table because it is at Conference that the number of members is reported, and it is from this report that we make out our average in reference to the collection. In this table the foreign missions are not included, the design being to show what our churches in this country are doing.

COLLECTIONS FOR THE TRACT SOCIETY.

CONFERENCES AND MISSIONS.	Total Collection reported in 1897.	No. of Charges reporting Collections.	No. of Charges reporting no Collections.	Average Collection from each Charge.	Average Contribution from each Member.	
					Cts.	Mills.
Alabama .....	\$7	7	49	\$ 13	..	1
Arizona Mission .....	17	13	5	94	2	3
Arkansas .....	17	15	36	33	..	3
Atlanta .....	41	35	35	58	..	3
Atlantic Mission .....	1	1	12	8	..	1
Austin .....	23	17	19	64	1	..



## COLLECTIONS FOR THE TRACT SOCIETY.—Continued.

CONFERENCES AND MISSIONS.	Total Collection reported in 1897.	No. of Charges reporting Collections.	No. of Charges reporting no Collections.	Average Collection from each Charge.	Average Contribution from each Member.	
					Cts.	Mills.
Baltimore.....	\$507	154	16	\$2 98	1	2
Black Hills Mission.....	3	3	16	..	3	
Blue Ridge.....	8	8	33	20	..	1
California.....	245	115	75	1 34	1	5
California German.....	20	14	4	1 11	2	4
Central Alabama.....	7	5	80	8	..	1
Central German.....	161	96	6	1 58	1	2
Central Illinois.....	284	155	37	1 48	..	8
Central Missouri.....	14	7	92	14	..	2
Central New York.....	315	151	60	1 49	..	8
Central Ohio.....	222	132	39	1 30	..	5
Central Pennsylvania.....	405	218	24	1 68	..	7
Central Swedish.....	53	35	12	1 13	1	..
Central Tennessee.....	16	16	24	40	..	2
Chicago German.....	77	66	7	1 05	1	..
Cincinnati.....	357	128	35	2 19	..	7
Colorado.....	107	68	52	89	..	8
Columbia River.....	60	44	41	71	..	8
Dakota.....	59	52	50	58	..	7
Delaware.....	90	84	46	69	..	5
Des Moines.....	211	133	67	1 06	..	4
Detroit.....	270	146	160	88	..	6
East German.....	91	53	3	1 63	1	8
East Maine.....	79	70	48	67	..	9
East Ohio.....	490	215	14	2 14	..	7
East Tennessee.....	5	4	44	10	..	1
Erie.....	356	169	18	1 90	..	8
Florida.....	9	8	56	13	..	2
Genesee.....	440	197	54	1 75	1	1
Georgia.....	8	7	21	29	..	2
Gulf Mission.....	4	4	11	27	..	4
Holston.....	33	30	57	38	..	1
Idaho.....	17	14	10	71	1	2
Illinois.....	312	195	66	1 20	..	5
Indiana.....	248	163	83	1 01	..	3
Iowa.....	197	97	35	1 49	..	6
Kansas.....	161	94	45	1 16	..	7
Kentucky.....	37	18	82	37	..	2
Lexington.....	14	12	107	12	..	1
Little Rock.....	7	6	72	9	..	1
Louisiana.....	80	66	91	51	..	6
Maine.....	116	63	47	1 05	1	..
Michigan.....	354	221	86	1 15	..	7
Minnesota.....	121	81	55	89	..	8
Mississippi.....	11	10	79	12	..	1
Missouri.....	110	73	58	84	..	4
Montana.....	37	28	15	86	1	5
Nebraska.....	92	71	73	64	..	4
Nevada Mission.....	10	8	15	43	1	..
New England.....	380	142	119	1 46	..	9
New England Southern.....	260	106	97	1 28	1	1
New Hampshire.....	152	83	67	1 01	1	1
New Jersey.....	513	180	54	2 19	1	..
New Mexico English Mission.....	17	9	4	1 31	2	6
New Mexico Spanish Mission.....	11	11	20	35	..	1
New York.....	685	168	91	2 64	1	2
New York East.....	986	232	54	3 45	1	7

## COLLECTIONS FOR THE TRACT SOCIETY.—Continued.

CONFERENCES AND MISSIONS.	Total Collection reported in 1897.	No. of Charges reporting Collections.	No. of Charges reporting no Collections.	Average Collection from each Charge.	Average Contribution from each Member.	
					Cts.	Mills.
Newark .....	\$1,041	212	22	\$4 45	2	3
North Carolina .....	17	16	50	26	..	2
North Dakota .....	51	44	35	65	1	1
North Indiana .....	277	151	34	1 50	..	5
North Montana Mission .....	11	9	5	79	1	6
North Nebraska .....	58	47	63	53	..	4
North Ohio .....	255	132	9	1 81	..	7
North Pacific German Mission .....	11	11	5	69	1	6
Northern German .....	49	42	8	98	..	9
Northern Minnesota .....	83	47	81	65	..	7
Northern New York .....	251	144	45	1 33	..	9
Northern Swedish Mission .....	14	11	32	33	..	5
Northwest German .....	50	42	3	1 11	1	2
Northwest Indiana .....	246	139	21	1 54	..	6
Northwest Iowa .....	269	145	21	1 62	1	2
Northwest Kansas .....	46	41	72	41	..	4
Northwest Nebraska .....	16	15	11	62	..	8
Norwegian and Danish .....	45	38	30	66	1	..
Ohio .....	235	144	48	1 22	..	3
Oklahoma .....	21	21	96	18	..	3
Oregon .....	63	37	42	80	..	6
Philadelphia .....	..	..	..	..	..	..
Pittsburg .....	335	135	64	1 68	..	6
Puget Sound .....	58	50	50	58	..	8
Rock River .....	544	231	82	1 74	1	1
Saint John's River .....	21	14	14	75	1	9
Saint Louis .....	161	83	88	94	..	6
Saint Louis German .....	96	80	14	1 02	..	9
Savannah .....	19	18	35	36	..	3
South Carolina .....	65	49	90	47	..	2
South Kansas .....	148	88	29	1 08	..	6
Southern California .....	155	76	37	1 37	1	1
Southern German .....	26	21	8	90	1	1
Southern Illinois .....	238	122	41	1 46	..	6
Southwest Kansas .....	116	81	56	85	..	5
Tennessee .....	12	9	68	16	..	1
Texas .....	35	34	65	35	..	3
Troy .....	438	172	77	1 76	1	..
Upper Iowa .....	399	181	13	2 06	1	1
Upper Mississippi .....	13	10	98	12	..	1
Utah Mission .....	6	5	17	27	..	5
Vermont .....	126	84	52	95	1	1
Virginia .....	19	15	35	38	..	2
Washington .....	87	68	63	67	..	3
West German .....	62	52	24	82	1	..
West Nebraska .....	37	31	54	44	..	4
West Texas .....	37	35	34	54	..	1/3
West Virginia .....	186	110	90	93	..	4
West Wisconsin .....	156	96	67	96	..	8
Western Norwegian-Danish .....	18	8	17	72	3	1
Western Swedish .....	18	16	15	58	..	8
Wilmington .....	407	154	10	2 48	1	1
Wisconsin .....	192	120	44	1 17	..	9
Wyoming .....	424	185	30	1 97	1	..
Wyoming Mission .....	2	1	15	13	..	2
Total .....	\$17,805	8,748	5,212	....	..	..

Several facts worthy of note are revealed by this table :

1. While collections were sent from 8,748 charges, 5,212 charges sent nothing; that is, more than 5,000 Methodist pastors fail to take up any collection for the Tract Society.

2. In forty Conferences more than half the pastors thus failed; in a number of Conferences more than three fourths took no collection.

3. The average collection from each church was \$1.43, and the average collection per member was less than 7 mills.

4. The contributing charges averaged \$2.03. Had the noncontributing churches taken a collection with the same average, there would have been added to the treasury nearly \$11,000.

These facts are certainly worthy of careful consideration by all concerned.

To assist pastors in presenting the claims of the Tract Society we have prepared a leaflet, entitled *The Work of the Tract Society of the Methodist Episcopal Church*. Pastors may obtain gratuitously as many copies of this leaflet as they desire to distribute among their people, thus conveying needed information concerning the work of the Society. The facts briefly recorded there are taken from this Report, by reading which pastors may obtain additional facts to present to their people. When our churches learn of the good work done they are ready to help.

### III.—TRACTS PUBLISHED.

Though the Tract Society is not engaged in the publishing business, its Corresponding Secretary is the official editor of the tracts issued by the Methodist Book Concern, and our grants of tracts are all drawn from this stock, which comprises about twelve hundred different tracts in English, German, Swedish, Danish, French, Italian, Spanish, and Bohemian. The German tracts are issued at Cincinnati.

The new tracts issued by the Methodist Book Concern during the year 1897 are as follows:

NO.	PAGES.
2195. Am I a Christian? By Rev. E. H. Witman.....	4
2196. "It Doth Not Yet Appear." By Rev. R. H. Howard, D.D. .	8
2197. The Privilege of Prayer. By Bishop H. W. Warren.....	12
2198. "Please Do Not Anchor Here." By Rev. H. M. Simpson....	8

NO.		PAGES.
2199.	Helps to Revival Efforts. By Rev. D. W. C. Huntington, D.D.	8
2200.	One Sunday Morning in Church. By Rev. H. M. Simpson..	8
2201.	How His Eyes Were Opened. By Alix.....	16
2202.	Unanswered Prayer. By Rev. H. M. Simpson.....	8
2203.	The Preacher's Class and What It Did. By Rev. H. M. Simpson	8
2204.	"Mister Fearing." By Rev. H. M. Simpson.....	8
2205.	The Cheerful Giver. By Rev. C. J. Stuckeman.....	8
2206.	The Sunday Bicycle. By W. N. Brodbeck, D.D.....	16
2207.	How He Did It.....	8
2208.	An Experience Worth Having.....	8
2209.	"Not Transferable".....	8
2210.	Under Sealed Orders.....	8
2211.	What Is a Christian? By Rev. H. W. Congdon.....	8

## REVISED.

295.	The Methodist Episcopalian.....	32
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The foregoing were all printed at the Methodist Book Concern in New York, where were printed during the year 882,000 copies of tracts, containing 7,404,000 pages.

Last year a new catalogue of tracts was issued under the title of *Church Leaflets*. It is of a size sufficiently small to be carried in the breast pocket, and yet contains the title and description of every tract issued by the Book Concern. It will be found very convenient by pastors and others who wish to obtain or to circulate tracts. It may be had free on application to Eaton & Mains, 150 Fifth Avenue, New York city, or Curts & Jennings, 220 West Fourth Street, Cincinnati, O.

## GERMAN TRACTS.

The German tracts are all published by the Book Concern in Cincinnati. During the year 1897 two new German tracts were issued, *Hypnotism and Its Dangers* and *Jesus, the Miracle of History*.





## APPORTIONMENT FOR 1898.

The following is the apportionment for 1898. This is not to be regarded as an assessment, for the Tract Society claims no right to assess. It is simply a suggestion as to the amount which ought to be raised by each Conference in proportion to its means.

Alabama.....	\$40	New Mexico English Mission.....	\$25
Arizona Mission .....	25	New Mexico Spanish Mission.....	15
Arkansas.....	45	New York.....	1,790
Atlanta.....	40	New York East.....	2,080
Atlantic Mission.....	25	Newark.....	1,410
Austin.....	45	North Carolina.....	40
Baltimore.....	1,385	North Dakota.....	125
Black Hills Mission .....	30	North Indiana.....	765
Blue Ridge.....	25	North Montana Mission.....	15
California.....	425	North Nebraska.....	210
California German.....	30	North Ohio.....	630
Central Alabama.....	45	North Pacific German Mission.....	20
Central German.....	315	Northern German.....	100
Central Illinois.....	755	Northern Minnesota.....	345
Central Missouri.....	50	Northern New York.....	600
Central New York.....	790	Northern Swedish Mission .....	50
Central Ohio.....	860	Northwest German.....	85
Central Pennsylvania.....	1,330	Northwest Indiana.....	600
Central Swedish.....	110	Northwest Iowa.....	400
Central Tennessee.....	40	Northwest Kansas.....	135
Chicago German.....	105	Northwest Nebraska.....	25
Cincinnati.....	1,100	Norwegian and Danish.....	110
Colorado.....	290	Ohio.....	1,180
Columbia River.....	110	Oklahoma.....	65
Dakota.....	160	Oregon.....	215
Delaware.....	130	Philadelphia.....	2,100
Des Moines.....	910	Pittsburg.....	1,250
Detroit.....	850	Puget Sound.....	160
East German.....	175	Rock River.....	1,260
East Maine.....	150	Saint John's River.....	30
East Ohio.....	1,360	Saint Louis.....	450
East Tennessee.....	25	Saint Louis German.....	215
Erie.....	810	Savannah.....	60
Florida.....	40	South Carolina.....	265
Genesee.....	940	South Kansas.....	330
Georgia.....	25	Southern California.....	225
Gulf Mission.....	5	Southern German.....	50
Holston.....	165	Southern Illinois.....	500
Idaho.....	35	Southwest Kansas.....	320
Illinois.....	1,175	Tennessee.....	40
Indiana.....	1,225	Texas.....	90
Iowa.....	535	Troy.....	1,045
Kansas.....	380	Upper Iowa.....	680
Kentucky.....	235	Upper Mississippi.....	65
Lexington.....	75	Utah Mission.....	35
Little Rock.....	30	Vermont.....	230
Louisiana.....	105	Virginia.....	55
Lower California.....	100	Washington.....	240
Maine.....	250	West German.....	130
Michigan.....	865	West Nebraska.....	100
Minnesota.....	325	West Texas.....	70
Mississippi.....	60	West Virginia.....	540
Missouri.....	290	West Wisconsin.....	340
Montana.....	60	Western Norwegian-Danish.....	15
Nebraska.....	335	Western Swedish.....	45
Nevada Mission.....	40	Wilmington.....	790
New England.....	1,300	Wisconsin.....	425
New England Southern.....	620	Wyoming.....	950
New Hampshire.....	340	Wyoming Mission.....	20
New Jersey.....	1,135		

## TREASURER'S ANNUAL REPORT.

DECEMBER 1, 1897.

## SUMMARY.

Balance in Treasury at New York Nov. 30, 1896.....	\$5,924 65	
Total receipts from Nov. 30, 1896, to Nov. 30, 1897..	17,984 59	
		\$23,909 24
Total disbursements from Nov. 30, 1896, to Nov. 30, 1897.....		17,848 83
		\$6,060 41
Balance in Treasury (in New York) Nov. 30, 1897.....		

## DETAILED REPORT.

RECEIPTS AND DISBURSEMENTS.			TRANSFERS OF FUNDS.		
	Receipts.	Disbursements.		To New York.	From N. Y.
At New York...	\$10,643 50	\$16,571 47	Baltimore.....	\$33 50	\$102 50
At Baltimore...	102 00	171 00	Boston.....	731 11	41 20
At Boston.....	820 15	130 24	Buffalo.....	....	....
At Buffalo.....	....	....	Chicago.....	1,865 35	70 75
At Chicago.....	1,977 35	182 75	Cincinnati....	2,123 78	....
At Cincinnati...	2,382 22	258 44	Detroit.....	....	....
At Detroit.....	....	....	Philadelphia..	3 00	36 76
At Philadelphia.	12 00	45 76	Pittsburg.....	318 50	12 22
At Pittsburg....	327 00	20 72	St. Louis.....	1,374 56	40 64
At St. Louis....	1,686 37	352 45	San Francisco.	....	82 00
At San Francisco	34 00	116 00			
Total.....	\$17,984 59	\$17,848 83		\$6,449 80	\$386 07
On hand Nov. 30, 1896.....	5,924 65	....			
On hand Nov. 30, 1897.....	....	6,060 41			
	\$23,909 24	\$23,909 24			

## RECEIPTS FROM CONFERENCES.

Alabama.....	\$11 73	New Jersey.....	\$507 50
*Arizona.....	18 00	*New Mexico English.....	17 00
Arkansas.....	12 00	*New Mexico Spanish.....	11 00
Atlanta.....	44 50	New York.....	653 30
*Atlantic.....	2 00	New York East.....	1,014 32
Austin.....	16 00	Newark.....	1,018 00
Baltimore.....	504 00	North Carolina.....	19 00
Bengal-Burmah.....		North China.....	53 00
*Black Hills.....	3 00	North Dakota.....	32 45
Blue Ridge.....	8 00	North Germany.....	
Bombay.....		North India.....	270 00
*Bulgaria.....	16 05	*North Indiana.....	10 00
California.....	221 00	*North Montana.....	57 00
California German.....	20 00	North Nebraska.....	252 08
Central Alabama.....	8 85	North Ohio.....	11 00
*Central China.....		*North Pacific German.....	49 00
Central German.....	276 00	Northern German.....	84 10
Central Illinois.....	13 87	Northern Minnesota.....	251 00
Central Missouri.....	314 50	Northern New York.....	14 00
Central New York.....	217 00	*Northern Swedish.....	49 50
Central Ohio.....	427 00	Northwest German.....	
Central Pennsylvania.....	102 50	Northwest India.....	244 25
Central Swedish.....	16 00	Northwest Indiana.....	205 13
Central Tennessee.....	77 00	Northwest Iowa.....	50 00
Chicago German.....	362 32	Northwest Kansas.....	14 00
Cincinnati.....	103 20	Northwest Nebraska.....	23 00
Colorado.....	58 00	Norway.....	51 75
Columbia River.....		Norwegian and Danish.....	228 05
*Congo.....	56 00	Ohio.....	22 20
Dakota.....	51 00	Oklahoma.....	53 00
Delaware.....		Oregon.....	
*Denmark.....	210 13	Philadelphia.....	333 00
Des Moines.....	277 00	Pittsburg.....	58 00
Detroit.....	140 00	Puget Sound.....	542 12
East German.....	79 00	Rock River.....	20 45
East Maine.....	489 25	Saint John's River.....	158 50
East Ohio.....	5 00	Saint Louis.....	97 00
East Tennessee.....	365 50	Saint Louis German.....	5 50
Erie.....	5 00	Savannah.....	4 32
*Finland and St. Petersburg.....	10 12	South America.....	58 08
Florida.....		South Carolina.....	44 16
Foo-Chow.....	435 00	South Germany.....	
Genesee.....	11 40	South India.....	146 00
Georgia.....	4 00	South Kansas.....	150 00
*Gulf.....		Southern California.....	31 00
*Hinghua.....	31 15	Southern German.....	243 00
Holston.....	17 00	Southern Illinois.....	127 00
Idaho.....	309 65	Southwest Kansas.....	46 10
Illinois.....	247 00	Sweden.....	65 80
Indiana.....	199 50	Switzerland.....	11 45
Iowa.....		Tennessee.....	9 93
Italy.....	12 04	Texas.....	431 00
Japan.....	142 00	Troy.....	401 40
Kansas.....	37 00	Upper Iowa.....	11 25
Kentucky.....		Upper Mississippi.....	5 00
*Korea.....	11 00	*Utah.....	131 00
Lexington.....		Vermont.....	16 00
Liberia.....	9 00	Virginia.....	86 00
Little Rock.....	82 13	Washington.....	
Louisiana.....		*West China.....	63 00
Lower California.....	120 15	West German.....	36 00
Maine.....		West Nebraska.....	38 50
*Malaysia.....	348 31	West Texas.....	177 00
Mexico.....	120 50	West Virginia.....	153 00
Michigan.....	16 19	West Wisconsin.....	7 00
Minnesota.....	113 00	Western Norwegian-Danish.....	18 00
Mississippi.....	38 00	Wilmington.....	337 00
Missouri.....		Wisconsin.....	196 10
Montana.....		Wyoming.....	436 00
*Navajo Indian.....	86 00	*Wyoming.....	6 00
Nebraska.....	10 00	Sundries.....	11 20
*Nevada.....	366 00	Legacies.....	75 00
New England.....	253 56		
New England Southern.....	147 00		
New Hampshire.....		Total.....	\$17,984 59

\* Mission.

## ANALYSIS OF DISBURSEMENTS.

## GRANTS MADE BY THE BOARD OF MANAGERS.

Norway.....	\$200 00	India: Lucknow.....	\$800 }	
Sweden.....	200 00	Bombay.....	300 }	\$2,100 00
Denmark.....	225 00	Madras.....	500 }	
Finland and St. Petersburg..	500 00	Calcutta.....	500 }	
Germany:		Malaysia.....		300 00
North Germany.....	\$250 }	Japan.....		1,000 00
South Germany.....	250 }	Korea.....		200 00
Switzerland.....	400 00	South America:		
Italy.....	1,000 00	Buenos Ayres.....		900 00
Bulgaria.....	300 00	Mexico.....		1,100 00
China: Foo-Chow.....	\$450 }	Spanish paper in New Mexico		200 00
Peking.....	150 }	French paper in New Engl'nd		200 00
Kiu-Kiang.....	100 }			
Hinghua.....	200 }			
				<u>\$10,225 00</u>

## GRANTS MADE BY COMMITTEES.

By Executive Committee...	\$1,706 08	Philadelphia.....	\$45 76
By Local Committee:		Pittsburg.....	20 72
Baltimore.....	171 00	St. Louis.....	352 45
Boston.....	130 24	San Francisco.....	116 00
Cincinnati.....	258 44		
Chicago.....	182 75		<u>\$2,983 44</u>

## "GOOD TIDINGS."

Paper, printing, etc.....	\$1,558 06	Editorial work.....	\$50 00
Postage.....	114 61		
Mailing.....	50 00		<u>\$1,722 67</u>

## MISCELLANEOUS.

Salaries of Secretaries.....	\$2,125 00
Traveling expenses of Secretaries.....	193 64
Incidentals—postage, printing, reports, stationery, etc...	549 08
	<u>\$2,867 72</u>

Total disbursements..... \$17,848 83

Respectfully submitted,

GEORGE P. MAINS, *Treasurer.*

## AUDITING COMMITTEE'S REPORT.

We, the undersigned, a committee appointed to audit the accounts of the Treasurer of the Tract Society of the Methodist Episcopal Church, do report that we have examined the same and find them correct. We also find the proper vouchers for all the payments.

J. O. FOWLER, }  
L. SHANLEY DAVIS, } *Auditing Committee.*



## GRANTS OF TRACTS MADE.

Grants of tracts to the value of the sums mentioned below were made during the year, as follows :

<b>Alabama Conference.</b>	Baltimore:	West Point.....	\$3 00
Anniston.....	\$1 00	Madison Avenue....	\$5 00
Marl.....	3 00	Montford Avenue....	5 00
Murphree's Valley.....	2 00	Mount Vernon Place..	7 50
		New York Avenue....	3 50
	\$6 00	Seaman's W. Bethel..	4 00
		South Baltimore.....	17 00
		Union Square.....	3 50
<b>Arkansas Conference.</b>	Govanstown.....	3 00	
Aurora.....	\$2 30	Hamstead.....	3 00
Beebe.....	2 00	Harford.....	4 50
Russellville.....	2 00	Havre de Grace.....	1 25
Stuttgart.....	50	Hunt's Circuit.....	4 00
		New Windsor.....	5 00
	\$6 80	Patasco.....	3 00
		Washington:	
		Douglas Memorial....	6 50
		Hamline.....	5 00
		Metropolitan.....	5 00
		North Capitol.....	4 50
		Waugh.....	5 50
		West Falls.....	3 00
			\$191 25
<b>Atlanta Conference.</b>		<b>Blue Ridge Conference.</b>	
Gainesville.....	\$1 50	Daisy.....	\$1 50
Inman.....	1 00	Gastonia.....	3 00
Lawrenceville.....	2 00	Marion.....	2 00
Lavonia.....	2 00		\$6 50
North Grove.....	3 00		
South Atlanta.....	3 60		
Suwanee.....	2 00		
	\$15 10		
		<b>California Conference.</b>	
<b>Austin Conference.</b>		Crescent City.....	\$3 00
Denton.....	\$4 05	Guernville.....	3 00
Galveston.....	3 00	Middletown.....	3 00
Lloyd.....	1 00	Modesto.....	1 50
San Antonio.....	5 00	Oakdale.....	2 00
		Oakland:	
	\$13 05	Chester Street.....	1 00
		Pacific Grove.....	3 00
<b>Baltimore Conference.</b>		Pleasanton.....	3 00
Annapolis:		Pokegama.....	3 00
First Church.....	\$8 00	Red Bluff.....	1 50
Baltimore:		Redwood.....	3 00
Appold.....	5 00	Rocklin.....	5 00
Baldwin Memorial...	2 50	Salinas.....	3 00
Bethany.....	5 00	San Francisco:	
Broadway.....	5 00	California Street....	3 00
Bennett Memorial...	5 00	Epworth.....	2 50
Caroline Street.....	10 00	Howard Street.....	5 00
City Mission.....	18 00	Japanese Mission...	5 00
Columbia Avenue...	5 00	Seaman's Work.....	3 00
Deaconess Home.....	10 00	San Leandro.....	2 50
Franklin Street.....	1 00	Vallejo.....	2 50
Fayette Street.....	5 00	Watsonville.....	8 00
Fort Avenue.....	2 00		
Highland.....	3 50		
			\$24 75
		<b>Central Alabama Conf.</b>	
		Huntsville.....	\$2 00
		Kenton.....	2 50
		Mobile:	
		Warren Street.....	2 00
		Wapokoneta.....	1 50
			\$8 00
		<b>Central German Conf.</b>	
		Akron.....	\$1 00
		Allegheny.....	2 50
		Canal Dover.....	50
		Cincinnati:	
		Mission.....	2 00
		Mount Auburn.....	3 50
		Columbus:	
		First Church.....	3 50
		Detroit:	
		Third Church.....	2 50
		Indianapolis:	
		Nippert Memorial...	1 00
		Jeffersonville.....	1 25
		Louisville:	
		Breckenridge Street..	2 00
		Madison.....	50
		Muskegon.....	1 00
		Pittsburg.....	2 00
		Toledo:	
		East Side.....	1 50



Brooklyn :	
Gates Avenue.....	\$3 00
Vandever Park.....	3 00
Wyckoff Street.....	5 75
Yates Place.....	1 50
Buffalo :	
Mortimer Street.....	2 00
Northampton Street..	2 25
Jersey City.....	5 00
Jersey City Heights.....	3 00
Lawrence.....	3 50
New Haven.....	2 00
New Rochelle.....	4 25
New York :	
Blinn Memorial.....	3 50
Fortieth Street.....	2 25
Fourteenth Street.....	2 00
Paterson.....	1 70
Philadelphia :	
Girard Avenue.....	5 50
Poughkeepsie.....	2 25
Schenectady.....	5 00
Sea Cliff.....	3 00
Syracuse.....	3 00
Wakefield.....	4 50

\$75 45

**East Maine Conference.**

Alexander.....	\$1 00
Arrowsic.....	30
Baltimore.....	30
Bangor :	
Grace.....	2 30
Blaine.....	1 55
Boothbay Harbor.....	25
Bristol.....	50
Bucksport :	
Franklin Street.....	1 50
Camden.....	2 25
Eastport.....	1 80
Eddington.....	25
Edmunds.....	2 00
Forest City.....	2 00
Fort Fairfield.....	1 50
Howland.....	60
Limestone.....	1 10
Mapleton.....	1 25
Mattawamkeag.....	2 00
Monticello.....	1 00
North Vassalboro.....	50
Rockland.....	1 75
Round Pond.....	50
Swan's Island.....	1 17
Waterville.....	1 10
West Southport.....	1 40
West Woolwich.....	1 50

\$31 47

**East Ohio Conference.**

Akron :	
Main Street.....	\$3 00
Bridgeport.....	75
Eversville.....	40
Cleveland :	
Broadway.....	10 00
Wilson Avenue.....	4 50
Demos.....	1 00
Huntsburg.....	3 25
McConnellsville.....	1 62
Martin's Ferry.....	2 50
Mechanicsville.....	50
New Athens.....	1 50
Powhatan.....	1 50
Ryersville.....	60

Wellsville.....	\$2 50
Windham.....	75

\$34 67

**East Tennessee Conf.**

Bristol.....	\$2 00
Knoxville.....	3 00

\$5 00

**Erie Conference.**

Brookville.....	\$4 00
Clarion.....	2 00
Greenville.....	50
Portland.....	1 00
Sligo.....	1 00
Wayne.....	1 00

\$9 50

**Genesee Conference.**

Addison.....	\$2 00
Avon.....	1 50
Buffalo :	
Mission.....	5 00
Riverside.....	3 50
Sumner Place.....	1 50
Corning.....	2 00
Duke Center.....	3 50
Genesee.....	2 50
Hamlin.....	1 00
Hemlock Lake.....	3 25
Lancaster.....	4 00
Lima.....	1 25
Middleport.....	1 25
Olean :	
First Church.....	6 44
Perry.....	3 00
Rochester :	
North Avenue.....	2 00
Spencer Ripley Mem.....	1 75
Wayland.....	1 45
Wheeler.....	50
Youngstown.....	5 00

\$52 39

**Georgia Conference.**

Clara.....	\$3 00
East Point.....	2 00
Holly.....	1 00
Traders Hill.....	1 00

\$7 00

**Gulf Mission.**

Shelbyville.....	\$2 00
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**Holston Conference.**

Chattanooga :	
First Church.....	\$1 50
Greenville.....	2 00
Oakland.....	2 00

\$5 50

**Idaho Conference.**

Emmett.....	\$5 00
Hailey.....	3 00
Star.....	1 00

\$9 00

**Illinois Conference.**

Barry.....	\$1 50
Bruce.....	1 00
Carlinville.....	2 30
Cisco.....	1 15
Clinton.....	3 00
East Lynn.....	1 15
Hoopston.....	1 80
Jacksonville :	
Grace.....	3 00
Latham.....	1 00
Lerna.....	50
Lynnville.....	1 75
Marshall.....	3 05
Mason City.....	2 20
Pittsfield.....	4 00
Pleasant Hill.....	38
Rosemond.....	2 00
Waverly.....	1 15

\$30 93

**Indiana Conference.**

Bloomington :	
Eighth Street.....	\$1 00
Delaware.....	50
Grand View.....	25
Indianapolis :	
California Street.....	1 00
Flat Rock.....	2 00
Jeffersonville :	
Wall Street.....	8 00
Oakland City.....	50
Sellersburg.....	3 00
Shelbyville.....	2 50
Waldron.....	1 75

\$20 50

**Iowa Conference.**

Centerville.....	\$2 75
De Soto.....	50
Knoxville.....	4 40
Muscataine.....	7 00
Newport.....	2 00
New Sharon.....	3 00
North English.....	1 00
Packwood.....	42
Pella.....	3 50
West Liberty.....	2 00

\$26 57

**Kansas Conference.**

Axtell.....	\$3 00
Herington.....	1 75
Hiawatha.....	2 00
Kansas City, Kan. :	
Central.....	2 00
Keats.....	1 75
Lawrence :	
First Church.....	3 00
North Topeka.....	3 84
Seneca.....	2 50
Topeka :	
Kansas Avenue.....	2 30
Lowman Chapel.....	2 50
White City.....	1 50

\$26 14

**Kentucky Conference.**

Bellevue.....	\$3 00
Covington :	
Union.....	5 00
Louisville :	
Trinity.....	2 50

\$10 50

Lexington Conference.		Missouri Conference.		New Eng. Southern Conf.	
Somerville.....	\$2 00	Fairport.....	\$3 00	Attawaugan.....	\$0 50
<b>Little Rock Conference.</b>		Fillmore.....	1 45	Brockton:	
Atkins.....	\$2 00	Hamilton.....	2 00	Franklin Street.....	1 00
Hot Springs.....	2 00	Kirkville.....	2 00	South Street.....	45
		Laclede.....	6 30	Campello.....	1 03
		Marceline.....	3 00	East Weymouth.....	1 50
		Stanberry.....	2 00	Mystic.....	86
	\$4 00			Nantasket.....	1 05
<b>Louisiana Conference.</b>			\$19 75	New Bedford:	
Mandeville.....	\$2 00	<b>Montana Conference.</b>		Pleasant Street.....	5 00
New Orleans:		Anaconda.....	\$2 25	New London.....	25
Mallalien Chapel.....	5 00	Bozeman Circuit.....	3 00	Niantic.....	72
Simpson Chapel.....	2 00	Mason City.....	1 00	South Braintree.....	40
	\$9 00	Murray.....	2 00	Taunton:	
		Riceville.....	2 00	First Church.....	75
		Walkersville.....	1 00	Mission.....	35
			\$11 25	Tremont Street.....	08
<b>Maine Conference.</b>				Wickford.....	1 00
Bethel.....	\$1 30	<b>Nebraska Conference.</b>		Woonsocket:	
Chebeague.....	2 00	Beatrice.....	\$2 00	French Mission.....	5 00
Cornish.....	3 00	Cedar Bluff.....	2 00	Vineyard Haven.....	2 00
Industry.....	3 50	Holbrook.....	1 00		\$22 44
North Conway.....	20	Schuyler.....	3 00	<b>New Hampshire Conf.</b>	
Portland:		Tobias.....	50	Amesbury.....	\$2 80
Chestnut Street.....	4 50		\$8 50	Chesterfield.....	1 43
Peak's Island.....	3 25			Franklin Falls.....	2 00
South Paris.....	1 30			Haverhill, Mass.:	
	\$19 05			Grace.....	5 40
<b>Michigan Conference.</b>		<b>Nevada Mission.</b>		Third Church.....	65
Albion.....	\$5 00	Greenville.....	\$3 00	Haverhill, N. H.....	2 50
Battle Creek.....	50	<b>New England Conference.</b>		Hillsboro Bridge.....	76
Evert.....	50	Allston.....	\$3 50	Nashua.....	8 00
Greenville.....	2 50	Boston:		North Conway.....	50
Lake City.....	1 50	Bromfield Street.....	2 55	North Tamworth.....	75
Le Roy.....	1 25	Boston University.....	25	Rumney.....	1 75
Mancelona.....	1 00	St. John's.....	1 10		\$24 54
Marysville.....	1 25	Saratoga Street.....	1 50	<b>New Jersey Conference.</b>	
Middleville.....	50	Temple Street.....	5 25	Atlantic City:	
Muskegon:		Tremont Street.....	2 00	First Church.....	\$2 00
Central.....	3 25	Trinity.....	2 50	St. Paul's.....	2 50
Petoskey.....	4 50	Beverly.....	70	Bridgeport.....	1 47
St. John.....	50	Byfield.....	2 00	Bridge-ton:	
Sears.....	1 00	Cambridge:		Fourth Street.....	1 00
Scottsville.....	2 00	Epworth Church.....	25	Wesley.....	5 00
Shepard.....	25	Grace Church.....	1 00	Burlington:	
South Haven.....	1 00	Chicopee Falls.....	3 06	Broad Street.....	4 00
South Lowell.....	2 00	Clinton.....	2 25	Camden:	
Stanwood.....	1 25	Easthampton.....	5 70	Broadway.....	7 92
Tompkins.....	50	Everett.....	1 00	Cedarville.....	97
Wesley.....	1 50	Franklin.....	2 00	Cliffwood.....	1 00
	\$31 75	Ipswich.....	1 20	Collingswood.....	1 00
<b>Minnesota Conference.</b>		Lowell:		Eldora.....	2 40
Brownsdale.....	\$0 25	Central.....		Elmer.....	2 00
Canby.....	3 00	Highland.....		Farmingdale.....	2 50
Grand Meadows.....	75	Lynn:		Freehold.....	3 00
La Crescent.....	1 00	Broadway.....		Glassboro.....	3 50
Lakefield.....	3 50	First Church.....	5 00	Gloucester City.....	3 00
Money Creek.....	3 00	St. Paul's.....	40	Haddonfield.....	50
Mountain Lake.....	25	Marblehead.....	1 25	Imlaystown.....	2 00
Tracy.....	1 00	North Brookfield.....	2 00	Kingston.....	3 00
Wabasha.....	25	Salem:		Lambertville.....	78
Windom.....	1 75	Wesley Church.....		Leesburg.....	1 75
Winona:		Springfield:		Long Branch:	
Central Church.....	7 50	Asbury.....	2 95	Asbury.....	2 50
Wesley.....	2 75	Upton.....	70	Simpson.....	2 50
Worthington.....	1 00	Warehouse Point.....	75	Mantua.....	50
	\$27 00	Webster.....	2 00	Merchantville:	
		West Fitchburg.....	30	Trinity.....	5 00
		West Medway.....	1 75	Milltown.....	2 00
		Worcester:		Millville.....	2 76
		Trinity.....	2 50	New Brunswick:	
			\$56 99	First Church.....	6 00



Parkston.....	\$1 00	Plainville.....	\$2 00	Logansport.....	\$0 50
Pitman Grove.....	1 00	Port Chester.....	1 00	Santa Fé.....	1 00
Salem:		Sheepshead Bay.....	3 00		
First Church.....	3 25	Thomaston.....	2 00		\$11 50
Trenton:		Watertown.....	4 50		
First Church.....	5 00	Whitestone.....	5 00		
Mission.....	1 50				
St. Paul.....	1 60				
Woodruff.....	50				
Woodstown.....	1 20				

\$97 37

**Newark Conference.****New Mexico English Mission.**

Albuquerque.....	\$1 10
El Paso.....	3 00
Silver City.....	6 00
Springer.....	1 25

\$11 35

**New York Conference.**

Andes.....	\$1 50
Cornwall.....	3 00
Fishkill on Hudson.....	2 50
Garrisons.....	1 00
Kingston:	
Trinity.....	3 50
Matteawan.....	2 00
New York:	
Battery Park.....	15 00
Calvary.....	20 00
Fordham.....	3 00
Hope of Israel Mis-	
sion.....	3 00
Italian Mission.....	5 00
St. Mark's.....	3 00
Union.....	10 50
Washington Square..	5 00
Rhinebeck.....	2 00
Saugerties.....	1 50
Sing Sing:	
Highland Avenue....	2 55
Summit.....	1 00
Tremont.....	2 00

\$87 05

**New York East Conf.**

Brooklyn:	
City Mission.....	\$2 00
Embury Memorial.....	1 00
First Place.....	1 50
Fourth Avenue.....	7 00
Hanson Place.....	10 00
Knickerbocker Ave..	5 00
North Fifth Street...	3 00
Norwegian Mission...	16 50
St. Paul's.....	3 00
Summerfield.....	5 62
Williams Avenue....	3 00
York Street.....	3 50
Freeport.....	3 00
Lawrence.....	2 50
Long Island City:	
Grace.....	4 00
Lynbrook.....	2 25
Milford.....	3 00
New York:	
Allen St. Memorial...	25 00
Beekman Hill.....	25 00
People's Church.....	3 00
Second Street.....	2 50
Sixty-first Street...	5 00
Thirty-seventh St...	3 00

**North Carolina Conf.**

Greensboro.....	\$2 00
High Point.....	3 00
Winston.....	2 50

\$7 50

**North Indiana Conference.**

Anderson.....	\$5 50
Hudson.....	3 00
Kokomo.....	3 00
Leesburg.....	1 00

**North Montana Conf.**

Choteau.....	\$3 00
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**North Ohio Conference.**

Cleveland:	
Kingsley Mission....	\$13 00
Lorain Street.....	4 00
Clyde.....	2 00
Crestling.....	50
East Townsend.....	1 50
Greenspring.....	1 50
La Grange.....	1 00
Levering.....	2 50
Monroeville.....	1 00
Orange.....	2 00
Seville.....	1 00
Tiffin:	
St. Paul's.....	9 00
West Salem.....	1 25

\$40 25

**North Pacific German Mission.**

Harrington.....	\$3 00
Logan.....	2 80
Ridgefield.....	2 00
Springfield.....	1 00

\$8 80

**Northern German Conf.**

Grand Forks.....	\$5 00
Hokah.....	50
Minneapolis:	
City Mission.....	5 00
Morris.....	2 00
New Ulm.....	2 00
St. Paul Park.....	50

\$15 00

**Northern Minnesota Conf.**

Clinton.....	\$3 00
Cookston.....	75
Hutchinson.....	1 00
Park Rapids.....	3 00

\$7 75

**Northern New York Conf.**

Bird Island.....	\$3 00
Brookfield.....	1 00
Camden.....	4 00
Mohawk.....	2 00
Parishville.....	1 00
Pulaski.....	50
Verona.....	1 00

\$12 50

**Northern Swedish Conf.**

Minneapolis:	
First Swedish.....	\$3 00

**Northwest German Conf.**

Freeport.....	\$1 50
Gladbrook.....	2 25
Lena.....	75
Sioux City.....	1 00

\$5 50

Northwest Indiana Conf.		Oklahoma Conference.		St. John's River Conf.	
Coatesville.....	\$0 25	Ardmore.....	\$3 00	Lawtey.....	\$0 50
Crawfordsville.....	3 00	Chelsea.....	3 00	Tampa.....	5 00
Dana.....	3 50	Coons.....	2 00		\$5 50
Monticello.....	3 00	Edmond.....	2 35		
Mulberry.....	3 00	Ingalls.....	3 00		
Shawnee.....	25	Keil.....	1 55		
Staunton.....	2 00	Mulhall.....	2 30		
Summit Grove.....	2 00	Newkirk.....	2 00		
Terre Haute:		Noble.....	2 00		
Maple Avenue.....	1 00	Oallagah.....	5 25		
Thomtown.....	1 50	Stillwater.....	3 00		
Zionville.....	1 00	South McAlester.....	2 20		
	\$19 50	Union City.....	1 20		
Northwest Iowa Conf.		Oregon Conference.		St. Louis Conference.	
Akron.....	\$1 50	Ashland.....	\$1 00	Arly.....	\$0 60
Gilmore City.....	50	Cornelius.....	50	Bland.....	60
Marathon.....	3 00	Gardiner.....	5 00	Bridgewater.....	1 50
Sioux Rapids.....	1 25	Long Creek.....	3 00	Fruitland.....	2 00
Swaledale.....	1 00	North Yam Hill.....	2 00	Houston.....	2 25
Turin.....	1 00			Huntingdale.....	1 00
	\$8 25		\$11 50	Joplin:	
Northwest Kansas Conf.		Pittsburg Conference.		First Church.....	2 00
Briston.....	\$1 00	Confluence.....	\$0 27	Kansas City, Mo.:	
Gaylord.....	2 25	Crafton.....	50	Dundee Place.....	2 80
Lamborn.....	2 00	Freeport.....	9 75	Marshall.....	2 00
Menlo.....	1 00	Greensburg.....	3 50	Odessa.....	3 00
Phillipsburg.....	2 00	Greenville.....	1 00	Pekin.....	2 00
Portio.....	2 30	Marion Circuit.....	3 00	Pilot Grove.....	2 00
St. Francis.....	3 25	Myersdale.....	1 00	River City.....	50
Salina.....	3 50			St. Louis: City Mission	2 50
Smith Center.....	2 30			Tower Grove.....	1 25
Solomon.....	2 00				\$26 00
Wilson.....	4 00				
	\$25 60	Puget Sound Conference.			
Northwest Nebraska Conf.		Blaine.....	\$2 00	Baldwin.....	\$2 50
Clearwater.....	\$1 75	Bay Center.....	3 00	Beardstown.....	2 50
Kennard.....	3 00	Centerville.....	2 00	Beaufort.....	2 50
Oakdale.....	3 75	Chinook.....	50	Bergen.....	2 50
Page.....	3 00	Fremont.....	3 50	Bland.....	2 50
Springfield.....	3 30	Issaquah.....	4 00	De Soto.....	2 50
Tekaniah.....	200	La Conner.....	2 00	Drake.....	2 50
	\$16 20	New Whatcom:		Farmington.....	2 50
Norwegian & Danish Conf.		Trinity.....	2 25	Frustron.....	2 50
Chicago:		Port Angeles.....	6 00	Herman.....	2 50
Park Side.....	\$2 00	Shelton.....	3 00	Jamestown.....	2 50
Des Moines.....	3 00	Tacoma: Central.....	3 00	Jefferson City.....	2 50
Hillsboro.....	2 00	Mission.....	3 00	Morrison.....	2 50
Hutchinson.....	4 00			Mount Olive.....	1 20
Leland.....	3 00			New Meila.....	2 50
Racine.....	3 00			Nokomis.....	2 00
Rutland.....	1 00			Oakdale.....	2 50
Stephen.....	4 00			Owensville.....	2 50
	\$22 00			Pinkney.....	2 50
Ohio Conference.		Rock River Conference.		Pittsfield.....	2 00
Harrisburg.....	\$1 00	Aurora.....	\$0 50	St. Charles.....	5 50
Haytsville.....	1 00	Austin.....	2 50	St. Louis:	
New Burl.....	1 00	Batavia.....	4 00	Carondelet.....	2 50
Portsmouth:		Blue Island.....	3 00	Gano Avenue.....	2 50
Bigelow.....	4 00	Chicago:		Memorial.....	2 50
Sixth Street.....	1 50	City Mission.....	45 00	Taylor Avenue.....	2 50
Thurman.....	2 00	Deaconess School.....	30 00	Warren Street.....	2 50
	\$10 50	Garfield Boulevard.....	1 50	Wash Street.....	2 50
		Oakland.....	5 00	Senate Grove.....	2 50
		Sheffield Avenue.....	3 00	Steinhagen.....	2 50
		State Street.....	1 00	Warrenton.....	2 50
		Wesley.....	2 50		\$75 70
		La Maille.....	1 00		
		Lynnville.....	1 00		
		Marie Chapel.....	5 00		
		Morris.....	2 00		
		Mount Carroll.....	50		
		Odell.....	1 50		
		Pearl City.....	50		
			\$109 50		
		Savannah Conference.			
		Culloden.....	\$2 00		
		South Carolina Conf.			
		John's Island.....	\$0 75		
		Kingstree.....	2 00		
		Lynchburg.....	2 00		
		Seiglingville.....	3 00		
		Springville.....	50		
			\$8 25		
		South Kansas Conference.			
		Americus.....	\$2 80		
		Boise.....	1 30		
		Chautauqua.....	3 00		

Columbus.....	\$1 65	Wichita Circuit.....	\$3 10	<b>Washington Conference.</b>	
Fort Scott.....	11 50	Winfield.....	2 00	Baltimore:	
Grenola.....	2 30			Centennial.....	\$5 00
La Fontaine.....	1 00		\$43 51	Gettysburg:	
McCane.....	2 00	<b>Tennessee Conference.</b>		Asbury.....	2 00
Morantown.....	2 30	Algood.....	\$1 00	La Plata.....	2 00
Oswego.....	2 50	Murphreesboro.....	1 00	Washington:	
Plymouth.....	1 00	Sparta.....	1 00	Asbury.....	1 00
Scammon.....	2 20	Winchester.....	2 00	Union Mission.....	2 00
Thayer.....	2 80				\$12 00
Wauneta.....	50			<b>West German Conference.</b>	
Waverly.....	2 30		\$5 00	Arlington.....	\$1 20
	\$39 15	<b>Texas Conference.</b>		Bison.....	3 00
<b>Southern California Conf.</b>		Clarksville.....	\$0 50	Boonville.....	1 00
Agura.....	\$2 00	Marshall:		Eustis.....	1 00
Arlington.....	2 00	Ebenezer.....	2 00	Kansas City: Mo.	
Los Angeles:			\$2 50	Indiana Avenue.....	3 00
Central Avenue.....	3 00	<b>Troy Conference.</b>		Lawrence.....	2 50
North Pasadena.....	3 00	Fort Plain.....	\$3 00	Nebraska City.....	2 50
Pasadena:		Groversville:		Waco.....	2 00
First Church.....	5 00	Fremont Street.....	5 00	Wichita.....	1 50
Sanger.....	2 50	Green Island.....	3 50		\$17 70
	\$17 50	Greenwich.....	1 75	<b>West Nebraska Conf.</b>	
<b>Southern German Conf.</b>		North Chatham.....	2 00	Alma.....	\$2 00
Ballingier.....	\$3 00	Valley Falls.....	2 50	Atlanta.....	1 00
Gonzales.....	1 50		\$16 75	Bayard.....	2 00
Industry.....	1 00	<b>Upper Iowa Conference.</b>		Bloomington.....	1 00
Rose Hill.....	50	Battineau.....	\$3 00	Elwood.....	2 25
	\$6 00	Cedar Falls.....	4 50	Holdrege.....	2 00
<b>Southern Illinois Conf.</b>		Center Grove.....	1 00	Kearney:	
Alma.....	\$0 50	Clinton.....	1 50	First Church.....	2 00
Altamont.....	2 00	Davenport.....	1 00	Lexington.....	50
Anna.....	3 00	Grundy Center.....	50	McCook.....	3 00
Cairo.....	3 00	Hampton.....	2 50	Maywood.....	2 00
Carbondale.....	1 15	North Buena Vista.....	50	Moorefield.....	3 00
East St. Louis.....	2 70	Prairieburg.....	50	North Platte.....	2 50
Flat Rock.....	2 30	Raymond.....	1 00	Paxton.....	50
Freeburg.....	2 00	Rockwell.....	1 50	Sargent.....	3 00
Iuka.....	2 00	Sheffield.....	2 50	Westerville.....	60
Jonesboro.....	2 00	Stacyville.....	1 00		\$27 35
Kimmundy.....	2 00	Toledo.....	3 00	<b>West Texas Conference.</b>	
Medora.....	2 00	Walker.....	1 00	Fort Worth.....	\$2 00
Metropolis.....	1 65		\$25 00	<b>West Virginia Conference.</b>	
Moccasin.....	2 35	<b>Utah Mission.</b>		Buffalo.....	\$3 00
Mount Vernon.....	4 50	Payson.....	\$1 75	Cameron.....	1 25
Newton.....	2 50	Salt Lake City:		Kingwood.....	1 00
Odin.....	6 75	Penitentiary.....	3 00	Parkersburg.....	2 50
Olney.....	5 00		\$4 75	Troy.....	1 50
Willow Springs.....	3 00	<b>Vermont Conference.</b>		Wheeling:	
	\$50 40	Binghamville.....	\$1 25	Chapline Street.....	1 00
<b>Southwest Kansas Conf.</b>		Coventry.....	1 30		\$10 25
Albert.....	\$3 65	Enosburg Falls.....	4 40	<b>West Wisconsin Conf.</b>	
Andover.....	2 85	Mechanicsville.....	3 75	Dodgeville.....	\$1 00
Attica.....	4 25	Morrisville.....	1 00	Ironton.....	2 25
Bison.....	1 80	Plainfield.....	2 60	Knapp.....	75
Cimarron.....	2 00	Waterbury.....	2 00	La Crosse.....	1 00
Colwich.....	2 00		\$16 30	Merrimac.....	50
Dighton.....	2 88	<b>Virginia Conference.</b>		Mondovi.....	1 00
Douglas.....	2 00	Auburn.....	\$2 00	North Freedom.....	1 00
Hoisington.....	2 30	Highland.....	2 00	Prairie du Chien.....	2 00
Liberal.....	2 00	Lincolnia.....	1 00		\$9 50
Meade.....	1 25	Roanoke.....	3 25	<b>Western Norwegian-Dan-</b>	
Minneola.....	1 00	St. Alban's Bay.....	1 00	<b>ish Conference.</b>	
Ottawa.....	2 50		\$9 25	Helena.....	\$2 00
Sego.....	2 00				
Syracuse.....	1 25				
Udall.....	25				
Wellington.....	4 43				

<b>Wilmington Conference.</b>		Wilmington: Union.....	\$3 00	Sterling.....	\$0 50	
Berlin.....	\$2 00	Zoar .....	1 00	Wells Bridge.....	2 00	
Cape Charles.....	1 50			West Pittston.....	5 00	
Cheswold.....	1 00		\$48 23	Wilkesbarre:		
Christiana.....	1 00	<b>Wisconsin Conference.</b>			Central.....	5 00
Claymount.....	30	Evansville.....	\$1 50	Derr Memorial.....	2 00	
Coleman.....	50	Kingston .....	50			\$41 25
Connersville.....	2 18	Marshall.....	1 00	<b>Wyoming Mission.</b>		
Crumpton.....	1 00	Milwaukee:		New Castle.....	\$1 00	
Denton.....	1 50	Kingsley.....	25	<b>Miscellaneous.</b>		
East New Market.....	1 00	Wausau.....	50	Bishop Mallalieu.....	\$13 00	
Fairmount.....	3 00	Wauwatosa.....	1 00	Bishop Vincent.....	18 94	
Farmington.....	1 00			Brooklyn:		
Kenton.....	1 50		\$4 75	Life Member.....	2 00	
Marion Circuit.....	3 50	<b>Wyoming Conference.</b>			Union Mission Train-	
Milford.....	4 00	Binghamton:		ing School.....	5 00	
Millingham.....	1 00	Chenango Street....	\$4 00	Drew Seminary.....	7 83	
Odessa.....	1 00	High Street.....	4 00	New Mexico:		
Perryville.....	1 00	Evanston.....	5 00	Fort Bayard.....	3 00	
Princess Anne.....	1 00	Forty Fort.....	1 00	New York City:		
Rising Sun.....	50	Gilbertville.....	1 00	Fem. Bible Soc.....	5 00	
St. George's.....	2 25	Hawley.....	1 50	Presbyterian Hospital.	5 00	
Talbot.....	1 00	Kirkwood.....	25	Seamen's Association.	25 00	
Wilmington:		Litchfield.....	50	West Indies:		
Brandywine.....	1 00	New Berlin.....	3 00	Barbadoes.....	5 00	
Grace.....	13 00	Newton.....	3 00			
Kingswood.....	4 00	Owego.....	1 50			
Madeley.....	50	Oxford.....	2 00			
Mount Salem.....	3 00					\$87 27



















